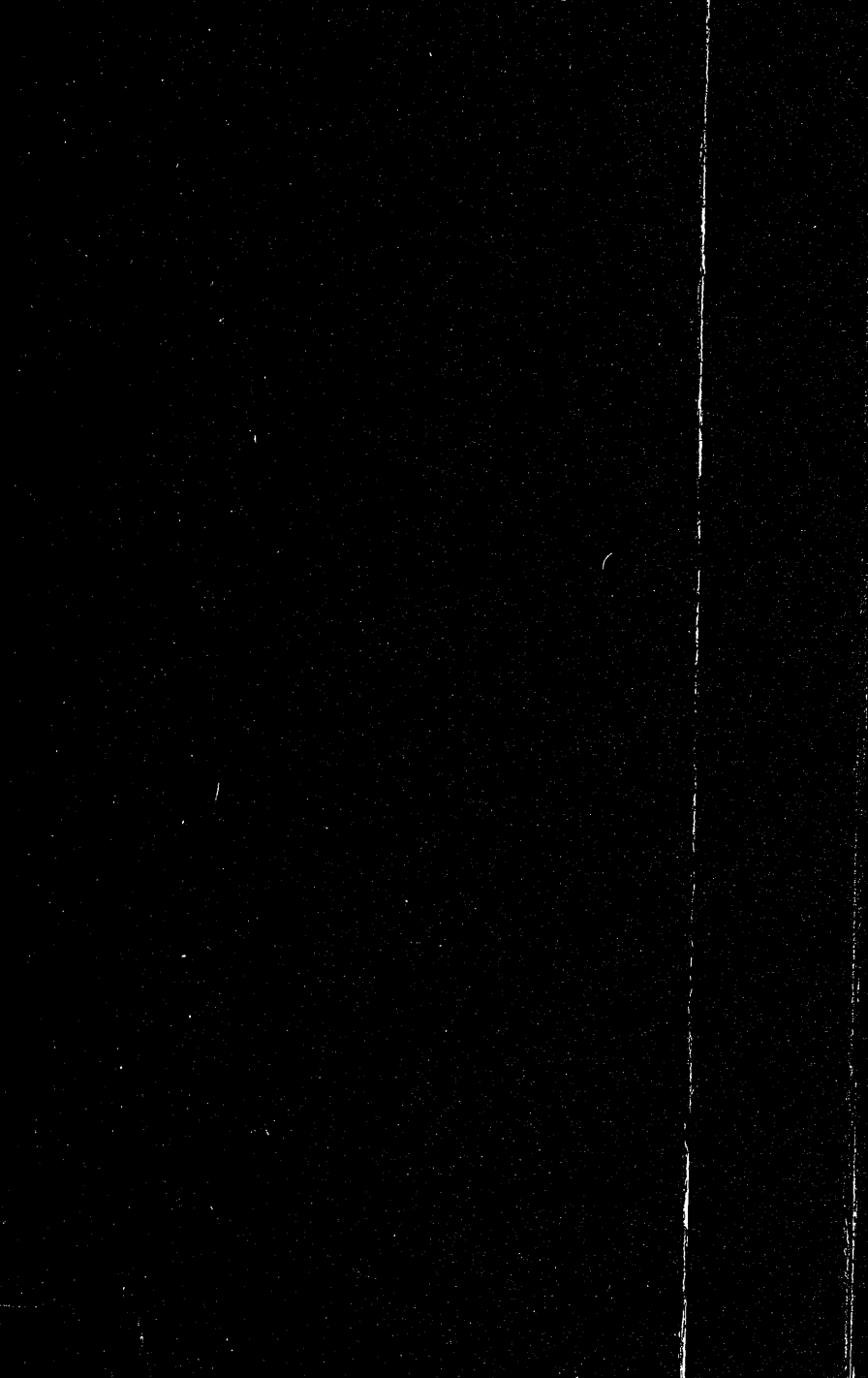




Scheme of Justification by
Faith Agreeable to Common Sense...

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T H E
S C H E M E
O F

JUSTIFICATION by FAITH

Agreeable to Common Sense.

W I T H

R E M A R K S upon it,

Setting forth the contrary Scheme;

A N D

A N S W E R S to Two Objections
made to the Remarks.

E D I N B U R G H :

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THE Voice from Heaven, testifying, at John's Baptism, of Jesus undertaking to fulfil all Righteousness, This is my beloved Son, in whom I am well pleased, and which came to him again from the excellent Glory on the holy Mount, where Moses and Elias were talking with him of his Decease which he should accomplish at Jerusalem, is God's Answer to these most important of all Questions, Wherewith shall I come before the Lord? Wherewith will the Lord be pleased? and, What shall I give—for the sin of my soul?

John Baptist, who heard this Voice from Heaven, understood it well, when he pointed out Jesus, saying, according to Abraham's Faith and his Prophecy, when offering up his Son, Behold the Lamb of God, that taketh away the sin of the world. But so did not the Multitude of the Jews who followed Jesus, ready to take him for their King, and their Prophet also, to teach them what they should do, that they might work the Works of God for the attaining of eternal Life; but could not hear him, and left following him, when he told them, that he came down from Heaven, sent by the Father, to give his flesh for the life of the world; and that this is the true bread from heaven, making every one that eateth of it live eternally, and live from the Dead. Their Unbelief and Murmuring against this did not surprise Jesus, who knew the natural Bent of the Heart of Man to his own Righteousness, (the original Righteousness of Man), and toward the earthly Life he was framed for as the Reward of it: And therefore he said to them, No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. He shewed them, that this supernatural Influence of Power, which brought him into the World, and will raise the Dead, and now draws

Men to his Sacrifice for eternal Life, comes upon them by divine Teaching : So that every one of these, and none but they who are taught of God to know this, that was a hard Saying to those Jews, come unto him for the eternal Life that is through his giving his Flesh for the Life of the World. The Gospel testifying that God is well pleased in Jesus Christ his beloved Son, makes Impression upon the Hearts of many Men, as Seed sown in them. But Jesus distinguishes them who bring forth the Fruit of it, from several others, who also receive it with Joy, and spring up in the Profession of it, by this, that they hearing it, understand it: And these only are they who receive it in a good and honest heart, i. e. who receive it in Love. For the Apostle speaks of Professors of the Faith who received not the love of the truth that they might be saved; while the true Knowledge or Faith of it worketh by love in them that receive it, as it is indeed the word of God. These then only know the Truth, and that no Lye is of it. No wonder therefore if all others, professing it, and not so understanding it, change the truth of God, in their own Minds, into a lye. And this appeared under the Eye of the Apostles, who complained of Christian Teachers, perverting the Gospel of God's Grace in the Justification of Sinners by the Faith of Christ, and of the Ear that was given to them, even among those who had been made Disciples by the Teaching of the Apostles. But these first Perverters of the Gospel were only a Sample of that grand Apostasy from the Faith, under some Profession of it, that was to come, when God would send on them that received not the Love of the Truth, strong delusion that they should believe a lye. And so we need not expect to find the Apostolical Knowledge and Acknowledgment of this Truth among them called Christians, unless we can find any of these whom it pleases God to teach it, and who believe in the Son of God through the Word of his Apostles. All others will follow the natural Bent to Self-righteousness, and according to that understand the Gospel which they profess to believe.

If we should search for the Knowledge of the Truth in the Writings of the Fathers of the first Ages after the Apostles, we shall find few of them in the Sentiments of the two Authors that shall be here set forth. The first is, Clement of Rome, who had conversed with the Apostles, and wrote, in the End of the first Century, an Epistle in the Name of the Church then sojourning in Rome, to that in Corinth. And what he wrote, may be taken as the Sense of the old Apostolical Roman Church, in opposition to the new. It was this: "And we then who are called by his Will in Christ Jesus, are not justified by any thing of ours, neither by our own Wisdom, or Understanding, or Godliness, or Works which we have wrought in Holiness of Heart; but by the Faith by which the almighty God hath justified all who have been from the Beginning." The second is, the Author of the Epistle to Diognetus, placed amongst the Works of that Christian Philosopher Justin Martyr. Though it can be none of his; yet it must have been writ in the second Century, and probably under the Reign of Marcus Antoninus, who reflects on the Obstinacy of the Christians in suffering the Death to which they were then condemned. And though it expresses not the Sense of those Philosophers and Disputers who wrote in the latter half of that Century, and are called the Fathers, and held in great Veneration, while, as to this great Truth of the Gospel, they may well be reckoned the Blind leading the Blind; yet the Sense of the many plain simple Christians that were great Sufferers in that Time, is expressed in these Words of the Epistle to Diognetus.—

"He gave his own Son a Price of Redemption for us, the holy one for Transgressors of the Law, the Innocent for the Evil, the Just for the Unjust, the Incorruptible for the Corruptible, the Immortal for the Mortal. For what else than his Righteousness was able to cover our Sins? In whom is it possible for us the Transgressors and Ungodly to be justified, but in the Son of God alone? O the sweet Exchange! O the unsearchable Artifice! O the unexpected Benefits! That the Disobedience of

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“ many should be covered in a righteous one, but the Righteousness of one should justify many Disobedient!” This Way of speaking, so rare to be found in the Writings of the Fathers, is the Language of one that knows the Truth, and loves it. And this that is here said, was it that animated the many Christians of that time to suffer Death for the Name of Christ, as they did to the Astonishment of the Philosophers, and even of the philosophical Emperor himself.

When the World was brought under the Christian Name, and the Roman Empire became Christian, by other Means than commending the Truth to the Consciences of Men; we may be very sure the Gospel they received was a perverted one. And though where-ever the Testimony of God, and the Import of Christ's Death and Resurrection, set forth in the Apostolic Scriptures, was heard of, there might be some taught of God, and saved, so coming to the Knowledge of the Truth; yet this could not appear in the Profession that the Christian World made of Christianity.

The Reformation from Popery began by the Manifestation of the Truth from the Scriptures, which then raised a great Flame of Zeal for that Truth among all Sorts of People, against the Popish Merit of good Works. The Story of our poor Country-woman that boldly suffered for it, is worthy to be held in Remembrance, though it be very homely. Her Persecutors, labouring to reclaim her to their Merit of good Works, gave her their Distinctions on the Merit of the working of these. But to all they could say, her Answer at last was, Work here, work there; what Working is all this? No Works will save me but Christ's Works.

Luther knew the Truth well; and, calling it the Article of Justification, said that it reigned in his Heart. And Calvin also seems to have learned it by other Means than those by which he became an eloquent Orator and a Disputer. He, with many others, contended earnestly
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For the faith that was once delivered to the saints; but they did not study to gather those who appeared to know the Truth by divine Teaching, and to love one another for the Truth's sake, into Churches after the Plan of the Apostles; though the Enemies of the Truth were then beginning to associate themselves against it, in Separation from the Roman Church: For they laboured in building national Churches. But it is not to be imagined, that the Protestant Nations, or the Bulk of their Teachers trained up in the Wisdom of the Scribe and Disputer of this World, were brought to the Knowledge of the Word of Faith by divine Teaching. And therefore the first Zeal for the Truth abated, and Nature prevailed, as it will always do in the Nations of this World.

When, amongst the Protestant Clergy, Nature was gaining Ground of the Revelation that had been some way confessed in their public Standards and Forms of Faith; then the Doctrine of Justification, for which the Reformers had shewed so much Zeal, suffered a great Eclipse by means of the Arminian Controversy. We have this remarkable Story from the Letters of Grotius, epist. ii. part i. p. 3. "When Mr Barneveldt, in a short Speech which he made to the Professors, said, among other Things, he thanked God, that there was no Dispute about the chief Articles of the Christian Religion; Gomarus answered, having asked Leave to speak, That such were the Opinions of his Colleague, in the Articles controverted betwixt them, that he would not stand so minded before God the Judge. While he said many Things bitterly against Arminius, and called his Opinions impious and profane, he yet scarce spake any thing of Predestination. But he inveighed principally and mainly against that Way of Thinking which makes Faith the Object or Matter of Justification, but Christ's Righteousness the meritorious Cause of that Justification which is of Faith. Most Members of the States had judged this to be not much more than a Logomachy.

“ He, on the contrary, thought there was a great Thing
“ in question.”

Whatever the Members of the States or Grotius might think of the Dispute on this Question; yet it would appear, Gomarus was here holding the Controversy with Arminius, by the very Hinge on which it all turns, as far as the Christian Religion is concerned in it. He spake like one that was observing the Aspect of his Colleague's Doctrine toward that grand distinguishing Article of the Christian Religion, the Justification of a Sinner before God by the Faith of Christ. His Answer to Barnevelt plainly shews, that, in this Controversy with his Colleague, he was not much minding any philosophical Disputes about Liberty and Necessity, or whether any Man could be virtuous without divine Energy; as such Things had been treated of by the Heathen Philosophers; but that he disputed with Arminius in the View of the grand Article of the Christian Religion, against which he thought his whole Scheme of Doctrine was levelled, but especially what he said expressly of Justification by Faith; very agreeably indeed to his other Tenets, but most disagreeably to the Doctrine of the Reformers, and to his View of the Apostolic Doctrine of Justification by Faith, which Luther had called Articulus stantis aut cadentis ecclesiæ.

He spake like one that had been considering what Influence the Sentiments of Arminius would have upon his own Heart, if he should entertain them there, and that with respect to no less a Matter than the Ground of his Confidence in coming before God for Acceptance with him. He would not stand upon the Sincerity of his Faith before the one Lawgiver and Judge, who is not to be pleased without a perfect Obedience, and with whom there is no Remission of any Transgression of his Law without the shedding of Christ's Blood. He would not pretend to become righteous before this God by the Sincerity of his Faith, but only by the Perfection of it, even that which he believed,

ved, viz. the Blood of the Son of God, and his Obedience, his Righteousness who was delivered for our offences, and raised again for our justification. For to him it was the same Thing to be justified by his Faith, as to be made righteous by Christ's Obedience, and to be justified by his Blood. He would not be justified by what he himself did in believing, but by what he believed Christ had done for Sinners. For this was the Apostolic Faith, and this was the Faith of the Reformers from Popery, that, in opposition to all the Ways wherein Sinners sought to come before God, and make him pleased with them, God is well pleased in Jesus Christ his beloved Son, whom he raised from the Dead, therein demonstrating himself fully reconciled by his Death. It seems it appeared to Gomarus perfectly inconsistent with this Faith wherein he would stand before God, to be persuaded, that God was not well pleased, in Christ's Obedience to the Death, with any Man, but only made placable to every Man that should please him by a true Faith, fulfilling the Condition of Reconciliation. But, agreeably to this, Arminius held, That there was no Election of any Man, through Christ's dying for him, but only upon the Foresight of his fulfilling the Condition of believing. And as it is manifest the Faith of Gomarus and that of Arminius were vastly different about God's being well pleased in his beloved Son; it is also manifest, that to believe in a revealed Righteousness already wrought, to be imputed without Works, in opposition to our working of any thing to make ourselves righteous, can never proceed from any natural Principle or Disposition in Man, originally framed to live by his own Obedience. And as the Revelation of this imputed Righteousness is altogether supernatural; so must be the Belief of its Sufficiency in the Heart of a Man, for his Justification. Therefore Gomarus, knowing this in himself, contended, That this Faith in the Heart of a Man behoved to proceed from supernatural, irresistible, and efficacious Grace, the same that gave Christ to die for him, and raised him again for his Justification. Whereas the Faith of Arminius being
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the Belief of no such Thing, but some Effort in the Soul of a Man to distinguish himself before God, by fulfilling the Condition of Reconciliation or Term of Acceptance with him, might be produced by Nature, assisted with the common Grace: And so it was agreeable to him to contend, That there was no such Thing as supernatural, special, and irresistible Grace in the Case.

Thus Gomarus, the first Opposer of Arminius and his Doctrine, made the whole Controversy turn upon that grand Head of the Christian Religion, Justification by the Faith of Christ: And that being a Matter of the greatest Importance to him, he could not patiently bear Barneveldt thanking God, that there was no Dispute betwixt them about the capital Points of the Christian Religion. But they that came after Gomarus, turned the Edge of the Dispute against Arminianism off from the Article of Justification, making all the Controversy turn upon Grace and Free-will, and contending most earnestly for the Freedom and Efficacy of Grace in the Conversion of a Sinner; so that those Divines who held by this, were still accounted not much less than orthodox, though they agreed with Arminius as to Redemption and Justification by Faith.

And the Consequence of this Change of the Arminian Controversy from that Way wherein Gomarus held it, was a great Alteration in the Strain of Preaching even amongst the most zealous Calvinists. For in place of free Justification by God's Grace through the Redemption that is in Christ's Blood, much insisted on by the Reformers against the Roman Church, even as it had been before by the Apostles against the Jews and Judaizing Christians, labouring more in setting forth the revealed Righteousness to be believed, against every Thing opposed to it, than in any Descriptions of the Exercise of the Mind and Heart in believing; they now began to insist much more in their Sermons on free electing Grace, but especially on the efficacious Power of that Grace in the Conversion of the Elect, work-
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ing unfeigned Faith in them, and turning them to God in a sincere Repentance. And when this took the Place of the Answer of a good Conscience toward God by Christ's Resurrection, as the Spring of Christian Religion; it was attended with large Descriptions, how a Man should find himself under the Operation of that free and efficacious Grace, calling him effectually, regenerating and converting him to receive Christ by a true Faith, and to Repentance unto Life; while the Things set forth in these Descriptions were not Things accompanying Salvation, like the Work and Labour of Love, the Fruit of Faith in the Blood of the Son of God shed for the Remission of Sins. The Effect of this Strain of Doctrine upon them that hearkened to it, was, their seeking Peace with God and Rest to their Consciences by what they might feel in themselves, the Motions of their Hearts, and the Exercises of their Souls, in compliance with the Call to Faith and Repentance, under that efficacious Operation of Grace, which they hoped to find in using those Means whereby they supposed it to be conveyed. Or if they could persuade themselves that they had found it, then they looked on themselves as already converted, and in a State of Favour with God; comforting themselves against the Fears of losing the divine Favour again, by the Inamissibility of Grace, or the Perseverance of the Saints.

But however different this be from the Doctrine of Arminius concerning electing and converting Grace, and Perseverance; yet it comes to the very same thing with him at last, as to the grand Point of the Justification of a Sinner before God. For, whether the Pharisee, in the Parable, opposing himself to the Publican, as more fit for Acceptance, did thank God in whole or in part for what he was, in distinction from him and other Sinners; yet his Confidence, in coming before him for Acceptance, was in what he found himself to be, and in what he did, either by the necessary Assistance of God's common Grace, or by the efficacious Operation of his special Grace, working all

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in him irresistibly. How opposite to this is the Publican's Way of coming before God? Finding nothing about himself but what makes him the Object of the divine Abhorrence, and having no better Thing to say of himself than that he is a Sinner, and so a meet Object for the divine Mercy and Grace justifying freely through the Propitiation for Sin, set forth to declare the divine Justice in justifying the Ungodly; he has no other Ground of Confidence but that in appearing before God, nor any thing else to encourage him to hope for his Favour and Acceptance with him: And so his Address to God is in these Words, God be propitious to me a Sinner. Now he went down to his house justified rather than the other.

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JUSTIFICATION by FAITH

Agreeable to Common Sense.

THE Terms *justify* and *Justification*, are in the sacred Writings, particularly those of the Apostle *Paul*, made use of to signify the acquitting of a Person in Judgment, or deciding in favour of one whose Conduct is the Subject of Examination. This general Idea they retain when applied to Persons of very different Characters and Behaviour. Justification supposes, that a Charge or Accusation is brought or may be laid against a Person, as having been guilty of wrong Conduct. And when he is justified, it must be, either by finding the Charge to be false, and then Justification proceeds upon strict Justice; or it must be by finding the Charge to be true, and then Justification is an Acquittance from Punishment, and is the Effect of Mercy and Favour.

We have Instances of Justification in both these Ways in Scripture. God is said to be justified from the Charge of doing any thing unworthy of his Perfections, or inconsistent with moral Rectitude; as *Rom. iii. 4. Let God be true;—That thou mightest be justified in thy sayings, &c. Wisdom is justified of her children, Luke vii. 35.*; that is, the Dispensations of Providence, which thoughtless presumptuous Men are apt to censure, are
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acknowledged, by those who attentively consider them, to be wise and good.

In the same Way, God justifies an innocent Person ; one who is either innocent in the whole of his Behaviour, or who though he is guilty in other Things, is nevertheless clear of the particular Crime laid to his Charge. Thus the Psalmist *David* frequently appeals to the righteous Judgment of God against the false and slanderous Accusations of his Enemies.

As the Knowledge of God is infallibly certain, and his Judgment according to Truth, it is impossible he can justify the Wicked from an Accusation founded on Truth. He declares, *Exod. xxiii. 7. I will not justify the wicked.* He requires those who act in the Capacity of Judges, *Deut. xxv. 1. to justify the righteous, and to condemn the wicked.* We are told *Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* *Is. v. 23.* there is a Woe pronounced against those who *justify the wicked for reward, and take the righteousness of the righteous from him.* In the same Sense is the Term *justify* used by the Apostle, when he says, that *by the deeds of the law no flesh can be justified in the sight of God* ; and gives this Reason for it, That all Mankind, both *Jews* and *Gentiles*, are under Sin, and liable to the righteous Judgment of God ; that is, it is impossible that Sinners can, in the righteous Judgment of God, be declared innocent Persons, or acquitted from the Charge of having transgressed his Law.

Men may imagine themselves innocent in those Instances wherein they are guilty. Thus backsliding *Israel* justified herself, *Jer. iii. 11.* ; and our Saviour says unto the Pharisees, *Luke xvi. 15. Ye are they which justify yourselves before men ; but God knoweth your hearts, &c.*

In judging concerning others, we may be misled by Prejudices, partial Affections, the Prospect of worldly Advantage : But it is impossible that God can pervert judgment, or the Almighty pervert justice.—He ac-
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cepteth not the person of princes, and regardeth not the rich more than the poor.

Agreeably to this, whatever shews the Falseness of an Accusation, does in the Sight of God justify a Person from that Accusation.

Thus *Job* was justified from the Accusation of Satan, by holding fast his Integrity under Sufferings. And, in general, any Person is justified from the Charge of falsely pretending to a good Character, by that Behaviour which is the proper Evidence of this Character. Thus Christians are justified from the Charge of having only a hypocritical or ineffectual Faith, by their Works.

When any Person is injured or misrepresented, they can with a good Conscience refuse the Charge brought against them; and this is a pleading Not-guilty with respect to that Particular. But if the Charge be true, it can never avail a Sinner in the Sight of God, to refuse the Truth of it. On the other hand, it must be a great Aggravation of their Guilt. We may see therefore, that in those Passages of Scripture where Justification is spoke of, it is necessary to our right understanding of them, that we consider, whether they relate to the Justification of a Person from a false Accusation, or to an Exemption from the Punishment to which Guilt renders them liable. In the one Case it must be an Act of Justice, in the other an Act of Mercy and Grace. Of this Justification the Apostle declares all Mankind incapable. The great Question therefore is concerning the Justification of a Sinner. The Apostle treats of this at large in the Epistles to the *Romans* and *Galatians*. And as this is owing entirely to the free Grace of God, we must expect Justification only in the Way in which he has declared he will bestow it.

That by *Justification* in this Argument the Apostle means, an Indemnity from that Punishment to which the Law makes Transgressors liable, and being admitted to all those Privileges that are consequent upon being in a State of Favour with God, is evident from *Justification's*

being opposed to *Condemnation*, and from its being made use of as an Expression equivalent to *the pardoning of Sin*, and *not imputing Iniquity*. The whole Strain of the Apostle's Discourse does so manifestly require it to be understood in this Sense, that it is a very egregious Mistake, to call it no worse, in the Church of *Rome*, to maintain, that by it the Apostle understands, the making a Person holy and just by the Infusion of inherent Righteousness. For, whatever Connection there is betwixt *Sanctification* and *Justification*, it is certain that the Words have as different Ideas, and convey as distinct Meanings, as a Pardon granted by a Judge, and the Reformation of a Criminal.

From the Account given of the Terms *justify* and *Justification*, compared with the several Passages of Scripture where they are used, we may observe, that these Words are invariably made use of to signify the acquitting of a Person in Judgment. Sometimes they are made use of to signify the Judgment of Men acting either in a private or public Capacity; a Judgment that may be either true or false; a Judgment that may have considerable Effects on the Happiness of the Person whose Conduct is judged of, and in other Cases none at all; at other times to express the unerring and decisive Judgment of God. But, in all the Variety of Instances, it signifies the acquitting of a Person in Judgment, either from an Accusation or from Punishment; and still has *Condemnation* for its Opposite.

It must conduce not a little to the understanding of the Apostle's Doctrine, to consider who were the Adversaries against whom he writes. To any one who will consider this Matter attentively, it will appear, that the Doctrines he teaches are partly in opposition to the Infidel *Jews*, and partly to refute the erroneous Opinions of *Judaizing Christians*.

And, *first*, as to the unbelieving *Jews*, it is evident, they maintained, that Justification and eternal Life might be attained by Obedience to the Law of *Moses*; and therefore

therefore that Faith in Jesus Christ could not be necessary to make them Partakers of these Blessings: *Rom. x. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.* They looked upon the *Jewish* Law as sufficient to answer the great Purposes of Justification and eternal Life; and therefore that it was false to pretend, that these Blessings could not be had without believing in Jesus Christ. The Consequence of this Opinion was, that the Death and Resurrection of Jesus Christ were useless for the great Ends for which the Gospel declares they were intended. This Consequence the Apostle particularly takes notice of *Gal. ii. 21. I do not frustrate the grace of God: for if righteousness come by the law, then is Christ dead in vain; and Gal. iii. 21. Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, then verily righteousness should have been by the law, &c.* So that the Apostle had for his Adversaries in this important Doctrine, the unbelieving *Jews*, who denied the Necessity of Faith in Jesus Christ for Justification.

2dly, The Apostle confutes the false Opinions of the *Jewish* Christians, who though they owned the Necessity of believing in Jesus Christ, yet were strongly attached to the Law of *Moses*, and maintained that Justification could not be had without an exact Conformity to the Law. They were willing to allow, that Christianity was intended to perfect the Law of *Moses*, and to supply the Defects of it; but could not be persuaded, that the Design of it was to abolish the *Jewish* Dispensation, and to put Mankind under a new Dispensation, of which the *Jewish* Law was not a Part. And therefore they insisted, that it was as necessary for those who
believed

believed the Gospel to comply with the Law of *Moses*, as for the *Jews* who lived in former Ages.

In opposition to the unbelieving *Jews*, the Apostle maintains, *That by the deeds of the law no flesh can be justified in the sight of God*; and in opposition to the *Judaizing* Christians, *That men are justified by faith, without the deeds of the law*, Rom. iii. 20. &c. These are the two great Points of the Apostle's Doctrine, which he supports by many Arguments, particularly in his Epistles to the *Romans* and *Galatians*. First, the Apostle asserts, *That by the deeds of the law no flesh can be justified in the sight of God*; i. e. all Mankind, whether *Jews* or *Gentiles*, when they are judged according to the Law, will be found Transgressors. They cannot be acquitted, in the righteous Judgment of God, from the Charge of having sinned, and having come short of the Glory of God; and therefore must all of them be obnoxious to the Punishment which the Law threatens against Transgressors.

The Proof of this Point is what the Apostle insists upon in the preceeding Part of the Epistle; and in order to our having the more distinct View of it, it will be proper to look back to chap. i. from vers. 14. There the Apostle declares, that however Christianity might be ridiculed by Infidels as unreasonable or useless, yet that he was neither ashamed to believe it, nor to use his Endeavours to bring over others to the Belief of it; being fully persuaded of its Usefulness and Importance, and of the Necessity of Faith, in order to our receiving those Advantages which the Gospel offers to all Mankind, both *Jews* and *Gentiles*: *For I am not ashamed, &c. for it is the power of God unto salvation to every one that believeth, &c.*

The great Excellency of the Christian Religion lies in this, That it is calculated for the Salvation of Sinners. This gives it the Preference to all other Dispensations under which Mankind formerly were, and particularly to the *Jewish* Dispensation, which the unbelieving

ving *Jews* maintained was of itself sufficient for this Purpose.

The two principal Things that Sinners stand in need of, are, Deliverance from the Punishment of Sin, and from the Power and Dominion of it. The Apostle maintains, that all other Dispensations are ineffectual, and actually have proved so, for accomplishing these great Purposes; but that both these Advantages will be attained through Jesus Christ, by every one who really believes the Gospel.

In order to make out the first Point, with respect to Justification, or Acquittance from the Punishment of Sin, the Apostle gives us a Description of the State, first of the *Heathen* World, and then of the *Jews*.

With respect unto the *Heathen* World, he observes, that they were universally sunk into Idolatry, and that Wickedness prevailed to a most enormous Height.

He takes notice, that they did not want Means of forming juster Conceptions of the Perfections of God; these God had afforded them by his Works of Creation and Providence: But that, notwithstanding of this, they lost the Knowledge of the true God, and rendered that divine Worship due to him alone, unto the vilest Creatures. The Consequence of this Idolatry, both in the Nature of the Thing, and by the righteous Judgment of God, was, an universal Depravation of Manners. And they still retained such a Knowledge of the Difference betwixt Good and Evil, as to see that those who were guilty of such Crimes, were worthy of Death; yet they not only did these Things, but had Pleasure in them that were guilty of them.

This amounts to a clear and convincing Proof, that the *Heathens* could not be justified by the Law or Light of Nature. And the Apostle insinuates, in the 2d chapter, that the *Jews* would readily give up the Cause of the *Heathens*, and allow, that the *Heathens*, instead of being justified, must be condemned. But then he brings the Matter home to themselves, by telling them, that
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they had as notoriously transgressed the Law of *Moses*, as the *Heathens* had transgressed the Dictates of natural Conscience. He observes, chap. 2. from vers. 17. and downwards, that they had so shamefully transgressed the moral Part of it, that the Name of God was through them blasphemed among the *Gentiles*; and their Guilt was highly aggravated from their being favoured with a clearer Discovery of the Will of God than the *Heathen* World had.

But the *Jews* had still one Refuge, by which they imagined they could elude the Force of the Apostle's Charge against them, *viz.* That though they had broke the moral Law, yet they had made amends for this, by the exact Observation of the ceremonial Part of it. This Plea the Apostle rejects: *Rom. ii.* from vers. 25. &c. *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, &c.* He afterwards proves, chap. iii. vers. 9. &c. from express Declarations of Scripture, that their Behaviour was as immoral as that of the *Heathens*; and therefore concludes, *That by the deeds of the law, no flesh can be justified in God's sight; for by the law is the knowledge of sin.*

Before we proceed farther, it may not be amiss to subjoin the following Observations. And,

1. When the Apostle asserts, that by the Deeds of the Law none can be justified, it is very evident he means, that they cannot be acquitted from the Charge of having transgressed the Law of God. The Judgment of God is, *that they who do these things are worthy of death*, *Rom. i. 32.* *Not the bearers of the law are just before God, but the doers of the law shall be justified*, *Rom. ii. 13.* And, *not to be justified*, is to be judged as a Sinner, and to become guilty before God.

2. That when the Apostle speaks of the Law by way of Eminence, or without any Restriction or Qualification, he means the Law of *Moses*. For he speaks of the *Gentiles* as being *without the Law*, and the *Jews* as
under

under the Law; though it is plain he supposes the *Gentiles* had such a Knowledge of their Duty by the Light of Nature, as might be called a Law, *Rom. ii. 14.*

3. When the Apostle speaks of the *Jewish* Law, he means not only the ceremonial, but moral Part of it. It is that Law whereby the *Jews* knew the Will of God, and did approve the Things that are more excellent; that Law whereby they were taught to abhor Idols, not to commit Adultery, not to steal, and by which, in general, is the Knowledge of Sin.

4. By the *Law*, it is plain the Apostle understands, the Rule of our Duty enforced by proper Sanctions; yet so as not to include any Promises of Mercy and Forgiveness to Transgressors. For these Promises the Apostle ascribes to another Dispensation, which he carefully distinguishes from the Law, *Rom. iv. 13. &c. For the promise was not to Abraham or his seed through the law, &c.; and Gal. iii. 7. 8. &c. Know ye therefore, that they which are of faith, are the children of Abraham. And the scripture foreseeing that God would justify the Heathen through faith, preached before the gospel to Abraham.* So that the *Law* is opposed to *Faith*, not in its most general Acceptation; for Obedience to the Law of *Moses* necessarily presupposed a Belief that this Law was of divine Authority; But the Law is distinguished and set in opposition to those Promises of Mercy and Grace which the Gospel makes to Transgressors.

5. The Law of which the Apostle speaks, condemns all those who do not give a perfect, universal, and perpetual Obedience to it. This the Apostle's Reasoning in the Epistle to the *Romans*, does manifestly imply. He concludes, That because all have sinned, therefore none can be justified by the Law. And in the Epistle to the *Galatians*, chap. iii. vers. 10. he affirms, that *as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them.*

6. That when the Apostle affirms, that we cannot be

justified by the deeds of the law; though this is, according to the Style of the Apostle, to be understood of the *Jewish* Law; yet his Arguments hold with equal, if not greater Strength, against Justification by the Law of Nature. So that the Apostle maintains the Insufficiency of all other Dispensations, except the Christian, for the Justification of Sinners.

We come now to explain the Doctrine which the Apostle teaches in opposition to the *Judaizing* Christians.

That no Person can be justified by the Deeds of the Law, was a Principle in which they agreed with the Apostle. They owned, that all Mankind must be beholden to that Grace and Mercy which was now clearly revealed in the Gospel; and therefore that Faith in Jesus Christ is necessary to the Justification of a Sinner. But they likewise affirmed, that a strict Conformity to the Law of *Moses*, was a necessary Mean of Justification in conjunction with Faith in Jesus Christ. They allowed, that Christianity was intended to perfect the *Jewish* Dispensation; but could not bear to think, that the *Jewish* Dispensation was to be hereby abolished. They contended, that the Law, as delivered by *Moses*, was still to continue in full Force and Vigour; and that not only the Children of *Israel* were bound to give Obedience to it, but likewise that the *Gentiles* must conform to this Law, in order to their being admitted to the Privileges of the Gospel-dispensation.

It is easy to see, that this was the great Controversy which divided the Church in the Apostolic Age; and that to rectify the false Opinions of the *Judaizing* Christians, or to prevent the spreading of these Opinions, is the Design of most of the Epistles wrote by the Apostle of the *Gentiles*, particularly of those to the *Romans* and *Galatians*.

The Doctrine taught by the Apostle in opposition to the Christians who were Zealots for the Law of *Moses*, we have *Rom. iii. 21.* to the end: *But now the righteousness of God without the law is manifested, being witnessed*
by

by the law and the prophets, &c. Verſ. 28. Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

Here the Apoſtle plainly affirms, that Obedience to the *Jewiſh* Law is not neceſſary to our Juſtification; but that Faith in Jeſus Chriſt is ſufficient for this Purpoſe, without this Obedience. The immediately following Words put this beyond all Diſpute: *Is he the God of the Jews only? Is he not the God of the Gentiles alſo? Yes, &c.* If it is neceſſary to our Juſtification, that we ſhould obey the Precepts of the *Jewiſh* Law, then it would follow, that *God is the God of the Jews only*, that his diſtinguiſhing Favours are ſtill confined to thoſe of that Religion. *But is he not the God of the Gentiles alſo? Yes, of the Gentiles; ſeeing it is one God, that ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.*

From hence it follows,

1. That it was by no means neceſſary, that the *Gentiles*, in order to their Juſtification, ſhould become Proſelytes to the *Jewiſh* Religion, and conform themſelves to the Inſtitutions of it: Whereas the *Judaizing* Teachers maintained, that they muſt be circumciſed, and thereby ſubject themſelves to the whole of the *Jewiſh* Law.

2. That with reſpect to thoſe who were naturally *Jews*, and brought up in the *Jewiſh* Religion, any Obedience they had formerly given to the Law of *Moses*, would be of no Avail to their Juſtification; and likewise that the groſſeſt Inſtances of Diſobedience ſhould not ſtand in the Way of it, if they now truly believed in Jeſus Chriſt. This is evidently implied in being *juſtified by faith, without the deeds of the law*; and that in the Matter of Juſtification, no Diſtinction was made betwixt the *Jews* and *Gentiles*. Agreeably to this the Apoſtle ſays, *Gal. ii. 15. 16. We who are Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt; that we*

might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified. But further, it follows, with respect to both *Jews* and *Gentiles*,

3. That though they had most notoriously transgressed the respective Laws under which they lived, yet their former Behaviour, how wicked soever, should be no Hindrance to their Justification, if they believe in Jesus Christ.

For, as we formerly observed, the Law of which the Apostle speaks, includes not only the ritual, but moral Part of the *Jewish* Religion. And what the Apostle says concerning the *Jewish* Law, is equally applicable to the Law or Light of Nature. In the Gospel the Freedom of Grace is eminently manifested. The Offers of Pardon and Indemnity are made to the greatest Sinners, upon their believing in Jesus Christ. It does not make any Course of Obedience previous to Faith, necessary for obtaining this Pardon. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*, Rom. iv. 5.

These Offers of Pardon and Salvation were made unto the Heathens, who were dead in Trespases and Sins, not alarmed with the Danger to which they were exposed, nor solicitous about Deliverance. Many are the Declarations of Scripture to this Purpose. I shall only mention *Eph. ii. 1.—10.* and *Tit. iii. 3.—8.*

The Scribes and Pharisees among the *Jews*, who valued themselves upon their strict Conformity to the Law of *Moses*, and to the Traditions of their Forefathers, were so far from having any Advantage in point of Justification over others, that, by reason of their mistaken Notions of the Design of the Law, they were more averse to the Gospel than the greatest Sinners. Thus *John the Baptist* severely reproves them, *Matth. iii. 7.—10.* and *Matth. xxi. 31. 32.* *Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.* For *John* came unto
you

you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. This naturally brings to our Thoughts the Reflection made by the Apostle, Rom. ix. 30. 31. 32. 33. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it, not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth in him, shall not be ashamed.

4. As we are justified freely by grace, so we are justified through the redemption that is in Jesus Christ. Among other Things included in this Redemption, it suggests to our Minds the Blessing of Deliverance from Bondage and Slavery. In this Sense is the Word most frequently used in the Scripture. Thus God redeemed, that is, delivered his People from the Bondage and Slavery they were under in the Land of Egypt.

Our blessed Saviour, by the Merit of his Obedience and Sufferings, has delivered us from the Bondage of the Law, which was a Dispensation of Severity and of Terror, and put us under a Dispensation of Mercy and of Grace. *The law was given by Moses, but grace and truth came by Jesus Christ.* The Apostle often speaks of Christians as *not being under the law, but under grace.* They are neither under the ceremonial nor moral Part of the Law as it was promulgated by Moses. Those who were under the Law, were subjected to a Load of burdensome Rites and Ceremonies, which the Apostles call *a yoke that neither they nor their fathers were able to bear.* But by the Faith of Christ the Intention of these is fully answered, and their Obligation expired.

Under the Law there were many Sins for which no Sacrifices

crifices were allowed; and even in those Cases wherein Sacrifices were enjoined, these Sacrifices had no Worth or Efficacy to take away Sin. But by the perfect Sacrifice of Christ we may be *justified from all those things from which they could not be justified by the law of Moses*. The Law prescribed unto Men their Duty, and gave them clearer Discoveries of it, than they could have had by the Light of Nature; but made no Provision for remedying the Corruption and Weakness of human Nature. So that, though the Law was holy, just, and good, and required inward Purity of Heart, as well as outward Regularity of Life; yet it was altogether ineffectual for subduing the Power of evil Dispositions; and, in several Instances, was rather the Occasion of increasing them, at least of placing their Sinfulness in a stronger Point of Light. Therefore the Law is called *the ministration of death and condemnation*; and the Gospel *the ministration of the Spirit*.

The Law pronounced every one *curst who continues not in all things written therein to do them*. But Christ has redeemed us from the curse of the law, being made a curse for us. He is now set forth as the propitiation for sin through faith in his blood. Hereby God declares his righteousness in the remission of past sins, &c.

In these and several other Particulars, the Apostle sets the *Law* and the *Gospel* in opposition to one another. And he illustrates these Points through them in the whole of his Writings; and thereby makes it evident, that we are neither under the ceremonial nor moral Law, as these stood in the *Jewish* Dispensation.

5. Whereas it might be objected against the Apostle's Doctrine, That hereby the *Jewish* Law and the Gospel-revelation were represented as inconsistent, and could both plead divine Authority; he observes, that there was so far from being any Inconsistency betwixt them, that this very Doctrine was *witnessed to by the law and the prophets*. This he largely insists upon in many Places of his Writings, particularly the Epistles to the *Galatians* and

and *Hebrews*. And he often quotes the Saying of the Prophet *Habakkuk*, *The just shall live by faith*.

It was never the Intention of God in giving the Law, that the *Jews* might, in virtue of it, attain to Justification and eternal Life; but to convince them of their Transgressions, that they might have Recourse to the Mercy and to the Grace of God, which is now clearly revealed in the Gospel, and of which there were several Intimations even under the Old Testament Dispensation.

The Law was designed to prepare Men for receiving the Gospel, and to shew them the Necessity of the Grace there revealed. And by the Gospel this Dispensation was to be abolished. To this Purpose is what the Apostle says *Gal. iii. 21.—26. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But that after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.*

The great Points of the Apostle's Doctrine, so far as we have already proceeded in the Explication of them, are these:

1. That in regard all Men are Transgressors, it is impossible they can be justified in the sight of God, by any Law, whether natural or revealed, that only discovers unto them the Knowledge of their Duty, but does not contain Promises of Mercy and Forgiveness for the Offences they have committed.

2. That the Gospel contains the most full and explicit Promises of Pardon to Sinners, upon their believing in Jesus Christ, whatever their former Behaviour has been.

3. That the Justification of a Sinner is wholly owing

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to the free grace of God, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation for sin: That no previous Course of Obedience is necessary to obtain this Pardon; for Faith in Jesus Christ is all that is required to our having the Benefit of it.

It was very natural to object against this Doctrine, That it makes void the Law; and, That since it tends so much to display the Grace and Mercy of God, that he pardons Sinners upon their believing, how great soever their former Transgressions have been, that it will be a further Manifestation of his Grace, to dispense with their future Obedience; and therefore that we may continue in Sin that Grace may abound. These are the very Objections the Apostle takes notice of; and he answers them by explaining the Nature of that Faith which the Gospel requires; and shews, that this Faith *whereby Sinners are justified* must be a Principle of future Obedience to the Commands of Jesus Christ; that Christians are hereby laid under the strongest Obligations to die unto Sin, and live unto Righteousness; and that it is calculated for changing the inward Temper and Disposition of the Mind, and leading us to serve God in Newness of Heart and Life.

To any who will attentively consider the Writings of the Apostle, we hope it will appear, that there are two principal Reasons why the Gospel freely offers the Pardon of Sin to all who have a true Faith.

First, Because by Faith we ascribe unto God the Glory due unto God on account of the Manifestation of his Mercy and Grace towards Sinners. It implies in it a firm Persuasion of the gracious Promises of God, that no Difficulties or Improbabilities will hinder the Accomplishment of them. This the Apostle illustrates by the Instance of *Abraham's Faith*, *Rom. iv. 16.* to the end. *Therefore it is of faith, that it might be by grace, &c.* For this Reason it is declared, that the Faith of *Abraham* was highly acceptable to God, and that it was *imputed to him for righteousness*; and that this Example shews the

the Excellency of Christian Faith, whereby we *believe on him that raised up our Lord Jesus from the dead, who was delivered for our offences, and was raised again for our justification*; that, by means of his Resurrection from the Dead, we who believe this great Article of the Christian Faith, might receive Justification, and all the Blessings he has merited by his Obedience to the Death. This the Apostle enlarges upon chap. v. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*, vers. 1.—11.

Secondly, Another Reason why Justification is promised to those who believe in Jesus Christ, is, Because this Faith, if it is such as the Gospel requires, will be a Principle of Holiness, and of Obedience to the Laws of the Gospel. For though the Gospel freely offers Pardon to the greatest Sinners, upon their believing, whatever their former Behaviour has been; yet it is so far from giving them any Encouragement to continue in Sin, that this very Faith lays them under the strongest Obligations to future Obedience, and affords them the greatest Helps and Encouragements to it. The Apostle enters upon this Argument in the Beginning of his 6th Chapter, and prosecutes it at great Length in that and the two following Chapters. He rejects with Abhorrence the wicked Imagination of *continuing in sin, that grace may abound*. He shews, that the Manner of their Baptism, which bears a Resemblance to the Death and Resurrection of Jesus Christ, and the Profession of Faith they then made, lays them under the strongest Obligations to *die unto sin, and live unto righteousness*, vers. 1.—2. *Know ye not that so many of us as were baptized, &c.* Vers. 7. *For he that is dead (i. e. to Sin) is freed (in the Original justified) from sin.* Vers. 8. to the end, *Now if we be dead with Christ, &c.*

In the 7th Chapter, the Apostle tells them, they are *delivered from the law*, from the Jewish Dispensation; but then it was, that *they should serve in newness of spirit, and not in the oldness of the letter*. He observes, that though the Law, as delivered by Moses, clearly

discovered unto Men their Duty, it did not make sufficient Provision for correcting the Depravity of human Nature; but that this Defect, as well as all the other Defects of the *Jewish* Dispensation, are abundantly supplied by the Gospel; particularly, that it is admirably calculated both for purifying our Natures, and for acquitting us from the Condemnation our Sins deserve: chap. viii. 1. *There is therefore now no condemnation to them which are in Christ Jesus, &c.* And lest they should imagine that they might be freed from Condemnation though they continued under the Dominion of Sin, he assures them, vers. 6. *&c. that to be carnally minded, is death; but to be spiritually minded, life and peace.* Vers. 8. *They that are in the flesh, cannot please God, &c.* And in the Epistle to the Galatians, chap. v. vers. 5. 6. after the Apostle had declared that *Christ is of no effect to them who are justified* (or imagine themselves so) *by the law, that they are fallen from grace*; he assures us, that, *in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision* (availeth to our Justification, for of that the Apostle is evidently speaking); *but faith that worketh by love.*

If we consider *Faith* in its just Extent, as having an entire Dependence upon the Promises of Grace through Jesus Christ, and likewise as the Principle of future Obedience, then the Doctrine of Justification will be plain and intelligible; the inseparable Connection betwixt it and Sanctification will clearly appear. No metaphysical Subtilties or scholastic Distinctions will be necessary to reconcile the several Passages of Scripture about this Doctrine.

For if Faith is considered as having a necessary Regard to the Promises of the Covenant of Grace, and to the Merits of Jesus Christ, whereby all the Blessings of it are procured; this will exclude all Boasting, and make us ascribe our Justification to the Righteousness of Jesus Christ, as the only meritorious Cause of it. Faith will appear to be the only Way in which we apprehend and

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submit to this Righteousness for Justification and eternal Life. It will prevent our looking upon any other good Dispositions, that are the Effects of it, as having any thing that can, in the way of Merit, intitle us to the Favour of God.

If we reflect, that Faith is the Principle of Holiness and Obedience, then we will see, why the Dispositions of Mind connected with Faith, particularly Repentance, are declared necessary to the Remission of Sins. We will not be at a loss to understand, how it is, that, according to the Apostle *James*, Believers are *justified by works*. For these are the Fruits, the Evidences and Perfection of true Faith. And the Faith which is not the Root and Principle of them, is not the Faith to which the Pardon of Sin is promised. It is a mere empty Pretence, a Shadow without a Substance, a Body without a Spirit.

It is very observable, that Christian Faith is represented as the Exercise of the same Principle that did, in former Ages, animate and influence those eminent Persons who are celebrated in the Writings of the Old Testament. This is supposed by the Apostle *James*, and largely insisted on by the Apostle *Paul* *Heb. xi.* Where we learn, from the Instances adduced by the Apostle, that those renowned Persons were firmly persuaded of the Promises of God, and of the Reality and Certainty of the Blessings contained in them. Their Faith did over-rule all Objections against the Performance of these Promises, from the Difficulty or Impossibility of their Accomplishment, according to the ordinary Course of Things: And their Faith determined them to do and suffer great Things, from a Sense of their Duty, and the Prospect of that Happiness which God had promised.

These are likewise Qualifications essential to Christian Faith. We must acquiesce in the Revelation God has made of his Mercy and Grace through Jesus Christ, and must be sensible of the indispensable Obligations we are laid under to Holiness and Obedience. In both Cases Faith is the Exercise of the same Principle, according to the various Revelations God has been pleased to make.

Under both Dispensations, what is distinguished by the Name of *Faith*, and opposed to the *Law*, has a necessary Relation to Promises of Mercy and Grace, and to our Duty, as connected with and influenced by these Promises. And as by Faith we must embrace the Promises, so we must likewise be sensible, that one great Design of them is to engage us to our Duty. We must remember, that Faith is an active and operative Principle; that it purifies the Heart, and brings forth *the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God.*

To sum up all in a few Words: Justification in the Sight of God, must depend on the Validity of those Defences that may justly be made against a particular Charge or Accusation.

In regard all Men are Sinners, they never can be acquitted, in the Judgment of God, from the Charge of having transgressed his Law; and therefore by the Sentence of the Law all Men are condemned. The only Plea for Sinners is, That, through the Merits of Jesus Christ, Pardon or Indemnity is promised to all who believe in him. Therefore all who truly believe in him, are intitled to the Benefit of this Pardon.

But as those who profess to believe the Gospel, are liable to this Accusation, That their Faith is false and hypocritical, they must justify the Sincerity of their Faith by their Works. And according to this Rule will a solemn and judicial Sentence be pronounced, *in the day when the secrets of all mens hearts will be judged according to the gospel.*

Thus, whatever the former Behaviour of Men has been, so soon as they become Converts to Christianity, they are, by the gracious Constitution of the Gospel, delivered from the condemning Sentence of the Law. And as Obedience to the Commands of Jesus Christ will at the great Day be reckoned the proper Evidence of our being his Disciples; if we would not deceive ourselves, we ought, by this Obedience, to judge now of the Reality of our Faith.

REMARKS upon the preceeding Scheme ; Setting forth the contrary Scheme.

Remark I. **T**HE Justification of a Sinner, even the
page 3. Forgiveness of Sins, is no less of Justice than of Grace. It is indeed of mere Mercy and Grace, in opposition to any Work of the Sinner, whereby it might be supposed any way due to him ; but not in opposition to Justice : For God manifests his Justice in justifying the Believer in Jesus ; he is *just to forgive us our sins* ; and when he imputes not to the Sinner his Sin, he imputes to him Righteousness without Works.

Rem. II. p. 4. The Popish Notion of Justification, is rejected and condemned. Yet what is said of the Promise of Justification, or the Offer of Pardon made to them that have a true Faith, as it is the Principle of Holiness and Obedience (*p. 16. 17. &c.*), differs not from the Popish Justification ; unless it shall be said, That they have not this Principle of good Works from God infusing it, to qualify and fit them for Acquittance from Condemnation, or Indemnity from Punishment.

Rem. III. p. 4. It has been thought, (not without Reason); that the Infidel *Jews* are especially opposed in the Epistle to the *Romans*, and the *Judaizers* in that to the *Galatians*. Yet the Texts here opposed to the Infidel *Jews*, are taken from the Epistle to the *Galatians* ; and those opposed to the *Judaizers* (both here and *p. 10.*) from that to the *Romans*. And (*p. 10.*) why may it not be said, That the *Judaizers* made Circumcision, and the keeping of the Law of *Moses* as *Jews*, a necessary Evidence of being in Christ, and so justified, as well as a necessary Mean, or Condition of Justification, in conjunction with Faith ? For they who, under the Christian Name, would frustrate the Grace of God
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in the Justification of Sinners by Christ's Death, going about by any means to establish a Righteousness of their own, together with Christ's, do always go both these Ways to work unto this Day. And when the Apostle, speaking of Justification against *Judaizers*, says, *Gal. v. 6. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love*, and (*chap. vi. 15.*) *a new creature*; is he saying, that a Sinner is freed of Condemnation, or justified, by Love in conjunction with Faith? Is he saying, the Sinner is justified by the new Creature? Or is he not rather saying, that as the *Gentiles* becoming circumcised, and so seeking to be justified by the Law, proves that they have no Benefit by Christ, and that they are fallen from Grace, in place of standing in the Liberty that is in Christ; so Faith and Love, or the new Creature, can only evidence their being in Christ, and so justified, and that Circumcision can be no Proof of it? He is saying, *we stand fast in the liberty wherewith Christ hath made us free, by the work of faith and labour of love, waiting for the hope of righteousness by faith.*

Rem. IV. p. 8. When these had been distinguished and established as the only two Senses of Justification, *viz. 1. Acquittance from the Charge of having sinned; and, 2. Acquittance from the Punishment of Sin; and* when the first had been set aside in this Question, about the Justification of a Sinner; what need was there to bring in this Sense of it again to the Apostle's Assertion, That none can be justified by the Deeds of the Law? Is not this fixing something like a Tautology upon the Apostle, who is proving, That by the Deeds of the Law none can be justified, by this same Argument, That none can be acquitted from the Charge of having sinned; or, That all have sinned? So this Distinction of the two Senses of *justifying* and *justification* would appear to need some Correction: For the Apostle makes not Acquittance from Punishment, or the not imputing of Sin

to the Sinner, to be his Justification, without the Imputation of Righteousness to him; and Acquittance from the Charge of having sinned, is not Justification, without reckoning the Reward due to him that is found righteous, and without acquitting him from Punishment who is not found guilty. For in Justification, *to him that worketh, is the reward reckoned of debt.* As it is not easy to think of justifying and Justification, without the Idea of Justice and Righteousness; and the Apostle speaks not of Justification by free Grace, without the divine Justice also therein manifested, nor without a Righteousness therein rewarded; might not this Distinction of the Senses of Justification be rather admitted? *viz.* To justify, is either, 1. To constitute one just, and make him righteous, who was not so, as when the Ungodly is justified; or, 2. To manifest him just, and declare him righteous, who is already so, as when God is said to be justified. And to this belongs what is said 1 Cor. iv. 4. 5. *For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come.* As this will be the Justification at the Lord's Coming, when, the Apostle James says, *we shall be judged by the law of liberty,* upon what we say and do; so he speaks only of this Justification, saying, we are not justified by Faith without Works, but by Faith working with our Works. But Paul speaks of Justification in the first Sense, setting forth the Justification of Sinners, by the Faith of Christ, *delivered for our offences, and raised again for our justification.*

Rem. V. p. 8. 9. The Distinction of the Law from the Promise, to which it is opposed, as the Works of it are to Faith, is very plainly stated by the Apostle, describing the Law with its Works, and the Promise believed, as they stand in opposition. For he fixes the Meaning of the Law in that Opposition, when he says, *As many as are of the works of the law, are under the curse:*
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for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—And the law is not of faith; but the man that doth them, shall live in them; as he also says in another Place, Moses describeth the righteousness which is of the law, The man that doth these things, shall live in them. The Law thus described cannot give Life to any Man, but through his own personal Obedience to all its Commands: Every one must stand righteous, and intitled to live alone through his own doing these Things: For the Law constitutes a Man's own Life, as a Debt due to his own Obedience; and it makes every one cursed, by every Transgression that he himself commits. *The soul that sinneth, shall die.*

The Law is not opposed to the Promise, and the Works of it to Faith, as it requires a perfect, universal, and perpetual Obedience, making God's Curse due to every Transgression: For the Law of the ten Words, in God's Covenant with *Israel's* Nation, including the Law written in the Hearts of all Men, explained by the Lord in the Sermon on the Mount, and summed up by him, according to *Moses*, in these two, *To love God with all the heart, soul, and mind; and To love our neighbour as ourselves*, is still the same perfect Law which Christ fulfilled, and which he lays on his Disciples, so as to make them Sinners needing Remission, as often as they any way transgress it, even in the Thoughts of their Hearts: For it is the same Law that his Apostle *James* speaks of, requiring the same Things, and convincing Christians, who shall be judged by it, as Transgressors by offending in one Point. He says, *My brethren,—if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself; ye do well. But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art*

art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty. But he calls it *the law of liberty* as we are freed from its Curse, by Christ's being made a Curse for us, and free to live by his fulfilling it for us; who could not live by our own Obedience. But in this View only it is opposed to the Promise, and its Righteousness to the Righteousness of Faith; as it says, *The man that doth these things, shall live in them; and, Cursed is every one that continueth not in all these things to do them.* And this is the Law of Nature. This stands in the Consciences of all Men naturally. The Promise is a supernatural Revelation.

Nor is even this inconsistent with the Promise, though distinguished from it and opposed to it. For the Promise hinders not any one who hath obeyed, and hath not sinned, from claiming Life as his Due: *For if there had been a law given which could have given life, verily righteousness should have been by the law.* And agreeably to this the Lord said,—*This do, and thou shalt live; and,—If thou wouldst enter into life, keep the commandments.* And the Promise supposes the Curse, and establishes it to every Transgression; as it gives the Blessing to none, but through Christ's redeeming them from the Curse, by being made a Curse for them. And no Man can have to do with the Blessedness of the Man whose Iniquity is forgiven, but he that finds himself under the Curse as a Sinner; which is one great Thing that disaffects us to the Promise.

Again, He describes the Promise very plainly on the other Side of the Opposition, in that same Passage of the Epistle to the *Galatians*, where he describes the Law. And there it is, the Promise of Blessedness to all Nations in Christ, the Seed of *Abraham*, redeeming them from the Curse of the Law, being made a Curse for them; it is the Promise of the Inheritance to that Seed of *Abraham*, the Son of God, made of a Woman, made under the Law to redeem.

The Law did not condemn us in a Substitute; but,

according to the Promise, to which Faith has Respect, Christ the Seed of *Abraham* is made a Curse for us, and *to him the promise was made*. The Law promised no Life or Blessedness to the Obedience of a Representative; and Christ's Obedience, however perfect, could not, according to the Law, intitle any but himself alone personally, unto any Reward.

But, according to the Promise of Grace, Blessedness is due to him, the Substitute of Sinners, fulfilling all Righteousness for them, redeeming them from the Curse; and so the Blessing of *Abraham* comes on them, through Jesus Christ, who were cursed by the Law, and the Nations are blessed in him. And the Promise of the Inheritance, which the Law could not make due to our Obedience, becomes due to the Obedience of the Son of God, made under the Law to redeem; so that the Children of Wrath, redeemed from the Curse by him, become the Sons of God, through that Redemption, and joint Heirs with him in the eternal Inheritance. The Life due by the Law to perfect Obedience, could not be Life from that Death which is the Wages of Sin; but, by the Promise, eternal Life from the Dead comes to Christ made a Curse, and thereby redeeming Sinners from the Curse; and all his Redeemed have that Life in him.

The Mercy and Grace of the Promise is no other than that which gave this Commandment to Jesus Christ, which he received from his Father, To lay down his Life for his Sheep, and to take it again, that they might have eternal Life; the same Grace that gave him that Work, of fulfilling the Law for Sinners, to do, which when he had finished, he made his Plea for that glorious Reward, not due by the Law to the Obedience of a Representative, but reckoned to the Son of God, made under the Law to redeem Sinners, of the Grace that gave him to the Death for them. And so that Reward of his Work is of Grace. Therefore we find him in the *Psalms*, asking that Life from the Dead which is
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the Reward of his Righteousness, of Mercy and of Grace. When he asked that glorious Reward of his finishing the Work his Father gave him to do, he said he would have them whom the Father had given him, and to whom he gives the Knowledge of his Word and his Name, to share with him in this his Reward. This Knowledge is Faith, believing that the righteous Father is well pleased in his beloved Son, obeying his Commandment, and finishing the Work he gave him to do. It is the Belief of the Promise of Pardon and Blessedness, and of the heavenly Inheritance, and eternal Life from the Dead in Christ Jesus, all flowing from the Commandment that he received from the Father:

And this Commandment of Grace, this Promise and this Faith, stand opposed to the Law, saying, *The man that doth these things, shall live in them*; and, *The soul that sinneth, shall die*, and opposed to the Works or Deeds of the Law, *i. e.* any Duties, or Obedience to any Commands or Precepts whatsoever, that a Man can propose to do, that he may live, and escape the Curse by his doing them. To be thus minded, is to be *of the works of the law*, in opposition to *being of faith*. And this Disposition in a Sinner leads him to act contrary to the Law of Nature, and the Knowledge of God's Judgment against any one Sin, forfeiting Life, in the Consciences of Men. Led by this Inclination, we follow our own Reasonings, against the Testimony of our Conscience, that agrees with the perfect Law, and still finds something lacking to intitle us to Life, till it be satisfied in a perfect Righteousness. And so this Disposition, however agreeable to the common Sense of Mankind, is indeed the Corruption of Nature, inconsistent with the Law of Nature, as well as contrary to the Word of Faith, and the supernatural Revelation of the Righteousness of God, that is imputed without Works to every one that admits the Truth of it, and believes it in his Conscience.

Rem. VI. p. 13. 14. The redemption that is in Jesus Christ, through which Grace justifies us, is no other than his redeeming us from the curse of the law, being made a curse for us. Thus he gave himself for us, that he might redeem us from all iniquity; and thus he gave his life a ransom for many, redeeming them from among men, and out of every kindred, tongue, and people, and nation, unto God by his blood, from a State of Condemnation under the Curse of the Law, under which they lay with the rest of Mankind, unto a State of Favour and Acceptance with God, as his peculiar People and his Children: For this is the Redemption they have through his blood, even the forgiveness of sins. And this is like the Redemption of Israel from the Destruction of the First-born by the Blood of the Paschal Sacrifice, in that Night wherein they were brought out of Egypt; or like the Redemptions prescribed in the Law of Moses, Exod. xiii. 13. and xxxiv. 20. and Levit. xxvii. We are not redeemed with silver and gold, paid as a Price of Redemption for us; but with the precious blood of Christ, as of a lamb without spot; a spotless Sacrifice offered to God for us.

There is no other Redemption from what is called the Bondage and Slavery of Sin, but this Redemption from the curse of the law, which is the strength of sin. For while we are under the Law, we are under the Dominion of Sin reigning unto Death, or under its condemning Power; and as long as it thus reigns over us unto Death, we are its servants to do iniquity. But being delivered from its condemning Power, and brought under Grace, reigning through the Righteousness of Jesus Christ unto eternal Life, and so under the justifying Power of the Righteousness that Grace provided, we become the servants of righteousness unto holiness. Our whole Salvation from Sin is in the Remission of our Sins. The Mortification of Sin is by the Cross, and by Christ's bearing our Sins there on his own Body: For we being dead to sin by this, become alive to righteousness, and we are said to crucify the flesh, with the affections

tions and lusts. We arise to live unto Righteousness, being raised with Christ from Condemnation and Death, to the Life that lies in God's Favour; as the Lord says, *He that believeth,—shall not come into condemnation, but is passed from death unto life:* For God makes us alive, *forgiving us all trespasses.* It is no other Faith that overcomes the World and its Lusts, than that Faith which is in the Blood of the Son of God, shed for Redemption from the Curse due to these. And the Spirit subduing the Power of evil Dispositions, is the Spirit of this same Faith, that *purifies the heart:* Even as it is by this same Truth believed, that we are sanctified.

This Redemption from the Curse, is all the Redemption from what is called the Bondage, the Severity, and Terror of the Law. The People of *Israel* were in Bondage under their Covenant, enforcing in the strongest Manner, the Law requiring them to do the Commands and live, and cursing them if they transgressed in one Point. They were in Bondage under this Law, as not yet fulfilled by the promised Seed, who was not yet come to redeem from the Curse of it, and so to make it a Law of Liberty. Any Liberty they had, was in the Promise of that Seed to come, and in the Shadow the Law of *Moses* had of that Redemption, pointing it out by what it said darkly of Mercy, in connection with visiting the Iniquity of the Fathers upon the Children, and by the Service of the Tabernacle, especially the Sacrifices. Yet thus it was shewed only as through a Vail: For the Sacrifices, continually calling Sin to remembrance, shewed, that Sin was not yet taken away, and that the Remission of Sins was not yet granted, as it was to be to the Sacrifice of Christ, which when made, would put an End to offering for Sin.

The Law saying, *The man that doth these things, shall live in them;* and, *Cursed is every one that continueth not in all things written in the book of the law to do them,* was given by *Moses*; and the Promulgation of this Law was the ministration of condemnation and death: But the

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Grace of doing all that this Law required, in the room of Sinners, the grace of redeeming them from its Curse, came by Jesus Christ becoming a Curse for them. And the Promulgation of this in the Gospel, is *the ministration of righteousness*, opposed by the Apostle to *the ministration of condemnation and death*.

Again, The Law given by *Moses* had the Shadow of this Grace to come, in various Types and Figures; and in this View it is called *the letter*. But the Truth of the Figures and Types that Law had of Grace, came by Jesus Christ; even his Righteousness, through which Grace justifies us, witnessed by the Law and the Prophets. And so in him we have the Spirit of that Letter; the old Covenant being as the Letter in a Parable, and the new as the Spirit of that Letter. Therefore the Apostle opposes the *Spirit* to the *Letter*; even as he opposed *the ministration of righteousness* to *that of condemnation*. And he calls the Lord *that Spirit*; even the Lord Jesus, *the end of the law for righteousness to every one that believeth*.

The Law of *Moses*, as requiring of the Nation and People of *Israel*, the Righteousness of the Letter, with the Sanction of temporal (and typical) Rewards and Punishments suitable to that Nation, was very far from being so hard and severe upon our Nature, as is the Law in the Shape wherein Christ says he came to fulfil it, and wherein he lays it upon us to be obeyed. And this Spirit of the Law convinces much more clearly of Sin, than the Letter of it, and places the Sinfulness of evil Dispositions in a stronger Point of Light. But it doth not appear, that he who gives us this royal Law, making us Transgressors of the whole by offending in one Point, ever promised or gave his Spirit to enable us to do it, and to keep us from being Transgressors of it. He promised his Spirit to guide his Apostles infallibly into the whole Truth of the New Testament Revelation; and said, he *would convince the world of sin, righteousness, and judgment*, and that he would be the Comforter of his Disciples. And he indeed convinces them of Sin in every Shortcoming

Shortcoming of the Perfection required in this royal Law; and, as the Spirit of Faith, leads them to the Father, through the Blood of his Son, for Remission and Acceptance with him, through the perfect Righteousness of his beloved Son; and so makes them perfect as pertaining to the Conscience, by his Blood; and dwelling in them, he keeps them from Apostasy from this Faith, making this Truth abide in them in a grievous Conflict with the Flesh. And further, as the Comforter, he assures their Hearts of the Remission of their Sins through Christ's Blood, and of their Acceptance with God as his Children, by his Righteousness; giving them the joyful Hope of eternal Life, as the Reward of Christ's Righteousness; of which Reward they have the Earnest, in his shedding abroad the Love of God in their Hearts, even the Love of God that is commended towards them, in this, *that when they were yet without strength, in due time Christ died for the ungodly*; so that they joy in God through Jesus Christ, by whom they have received the Atonement. For this Spirit speaketh not of himself, but glorifies Christ, taking the Things of Christ, and shewing them to his Disciples. But as to making them capable in this Life to do what Christ's Law requires, so as not to offend in one Point, and as to keeping them from being so guilty of all, we may observe this that the Apostle *John* says, *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.*

What he says of Forgiveness, and the Blood of Jesus
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purging the Conscience confessing Sin, is the great Preservative against Sin: Yet they that walk in the Light, shewing God reconciled by the Blood of his Son, whom he raised from the Dead, and have Fellowship with him in the Life that is the Reward of his Son's Righteousness, are still Sinners, having their Sins to confess to him, and needing the Forgiveness of their Sins, and the Purgation of their Consciences by Christ's Blood; and this in all their Fellowship with him, which is only by Jesus Christ the righteous, the Propitiation for their Sins, their Advocate with him.

And if the Spirit of Christ doth not in this Life preserve us from being Transgressors of his royal Law; far less doth he aid and assist us in seeking to live, and escape the Curse, by any Obedience of ours to any Command whatsoever: For this would be to assist us to do the Works of the Law, and to aid us in working, contrary to *believing on him that justifies the ungodly*. And this working for Life, is the very Flesh against which the Spirit lusts: *For if we be led by the Spirit, we are not under the law*. His Work is to convince us of Sin, and to lead us to the Blood of Christ, not working, but believing that his Blood cleanseth from all Sin, and that the God of all Grace is just and faithful to forgive us our Sins through that alone.

As to what has been often said of our Freedom from Subjection to a Load of burdensome Rites and Ceremonies, it is not easy to understand the Sense of it. Surely this cannot be understood to be Subjection to what the Apostles call the *yoke which neither we nor our fathers were able to bear*: Because in these Rites and Ceremonies (many of which the Fathers observed before Moses) was the only Ease they had from the true Bondage of the Law; seeing it was from these they were learning the promised Hope of Redemption from the Curse. And how shall we understand these Rites and Ceremonies to be burdensome? Did not the Wealth of Canaan enable them abundantly to bear the Expence of them, while they

they kept the Letter of the Law, and observed them with the greatest Exactness? Or how shall we conceive them burdensome, in the Comparison with all that Self-denial in the Work of Faith and Labour of ministering Love, and Patience of Hope, and in the bearing of our Cross daily after Christ, and all the Hardships connected with the Confession of his Faith in the World, always hating and persecuting it? If we say that Christ's Yoke is easy, his Law is found the Law of Liberty by them that believe in his Redemption from the Curse; then let us talk no more of Deliverance from the Yoke of Rites and Ceremonies.

But if there was a grievous Bondage in the Law as peculiar to the *Jews*, one may say, the Christian Nations have never been very sensible of the Benefit of their Freedom from it: For as they have always shewed the greatest Inclination to a national Righteousness, and the Reward of it, like that of the *Jews*; so they have always discovered a very great Propensity to Rites and Ceremonies.

Is this then the Redemption that is in Jesus Christ the Propitiation for Sin, *viz.* our Freedom from the *Jewish* Covenant, and the Law as standing in that Covenant, and peculiar to the *Jews*; together with the Provision made for remedying the Corruption and Weakness of human Nature, by the Spirit subduing the Power of evil Dispositions, and so delivering us from the Bondage and Slavery of Sin? and is it through this Redemption that *Paul* says the Grace of God justifies Sinners?

But as Life continues still due, by the Law of God, to any one continuing in all his Commands to do them; so every one that is not freed of the Curse by Christ made a Curse for him, is still under the Curse, as not continuing in all these to do them; though he was never under the *Jewish* Law. And such is every one seeking to do, by any Assistance, Things commanded, that he may live, and escape the Curse by his Work: For the Apostle declares, that *as many as are of the works of the law, are*

under the curse; even as the Lord said, *He that believeth not, is condemned already*; and John Baptist, *He that believeth not the Son, shall not see life, but the wrath of God abideth on him*. Christ's Redemption therefore makes not void the Law, but establisheth it. And while this Law stands, requiring perfect Obedience to God, and fixing his Curse to every Transgression, what signifies Freedom from the *Jewish Law*? What avails any remedying of natural Corruption, or any Mastery of evil Dispositions that we can by any Help attain to in this World, if we be not made perfect in our Obedience? For unless this Law be made void, there is no Possibility of Life for any Sinner, but by the Commandment of Grace to Jesus Christ to do and live in the Name of Sinners, to lay down his Life for them, and so redeem them from the Curse. And this is the Redemption through which God's Grace justifies us. And therefore *to him that worketh not, or doth not the Things commanded to live by them, but believeth on God justifying the ungodly*, through Christ's dying for him, and so redeeming him, *his Faith*, or this that he believes, is imputed for Righteousness. For as the *Promise* often stands for the Thing promised, and *Hope* is frequently in Scripture put for the Thing expected; even so, according to the Apostle, *to be justified by faith*, is the same as *to be justified by the redemption that is in Christ* the Propitiation, the very same as *to be justified by his blood*, and *made righteous by his obedience*. Thus *Faith* must be taken for the Thing believed, when it is said, *Contend for the faith once delivered to the saints*; and in the Epistle to the Galatians, *That the promise by the faith of Jesus Christ might be given to them that believe*; *But before faith came*;—*The faith which should afterwards be revealed*;—*But after that faith is come*.

The Sense of Christ's redeeming from the Curse, that is to be sought out of these Words, would not be easily found out, if it were not for what is said elsewhere of the Justification of Sinners from their past Sins, upon their Conversion to Faith. The Words of this Gloss on Redemption

redemption are, " He is now set forth as the Propitiation for Sin through Faith in his Blood; hereby God declares his Righteousness in the Remission of past Sins." But in opposition to this the Apostle is saying, he was set forth, before *now*, a Propitiation through Faith in his Blood. And again he says, that thereby God manifested his Justice for the passing over of the Sins that were done before in the Forbearance of God. And he distinguishes that Time of his Forbearance from the Time that is *now*, wherein God, by the Redemption that is in Jesus Christ the Propitiation, is manifesting his Justice, that *he may be just, and the justifier of him who believeth in Jesus.*

The divine Justice could not have appeared, in passing any Sins unpunished, that were done in the Time of God's Forbearance, before his Law was fulfilled, and its Curse executed in Christ, if Jesus Christ had not then been set forth before-hand in the Promise, and propitiatory Sacrifices, and atoning Blood, through which they that believed, respected his Blood as the true Atonement and Propitiation for Sin to come, saying, *As for our transgressions, thou shalt purge them away.* Nor can the divine Justice now appear, punishing Sin and rewarding Righteousness, in justifying him that is of the Faith of Jesus; if his Righteousness, that was witnessed before by the Law and the Prophets, were not now revealed, without the Law, unto Faith; and if he did not now justify the Believer of this revealed Righteousness through the Redemption that is in Christ the Propitiation, redeeming from the Curse of the Law by being made a Curse.

Rem. VII. p. 16. If, upon an attentive Consideration of the Apostolic Writings, and Inquiry into these, it had been declared, what that Faith is which the Apostle speaks of, and how the Justice of God, as well as his Grace and Mercy, are displayed by making it necessary to our Justification; then it might have appeared, that this Faith is the Credit we give to the divine Testimony revealing the Righteousness wrought by the Son of God,

made of a woman, made under the law to redeem condemned Sinners, and rewarded in his Resurrection from the Death he suffered for them, unto eternal Life. This is that Righteousness wherein the divine Mercy and Grace shews itself by providing and setting it forth, for the Manifestation of divine Justice, in pardoning and intitling to Life eternal, Sinners condemned by the divine Law. This Righteousness being of God, of sovereign divine Grace, and not of the Law, comes to Sinners, and is brought near to them, in a Revelation from God, not promising Life to any Well-doing required of them: For it is revealed without the Law, by God testifying to the Objects of his Displeasure, by all the Laws that required Well-doing of them, that he is well pleased in this Righteousness, and demonstrating this in the Fact of his Son's Resurrection, wherein it is gloriously rewarded. And seeing this Righteousness comes to us in such a Revelation, it is evident we can have nothing to do with it, but in believing this Revelation, in hearing God, and crediting his Testimony concerning it. Therefore the Apostle says, *The word of faith that we preach—is nigh thee, in thy mouth, confessing it, and in thine heart, believing it.* And God's Righteousness is *revealed unto faith, and is upon faith.* When this supernaturally-revealed Truth is thus admitted in the Sinner's Conscience, where the Sentence of Condemnation was before standing naturally, he becomes thereby possessed of that Righteousness, freeing him of Condemnation, and intitling him to eternal Life from the Dead, and so has the Answer of a good Conscience toward God through his Son's Resurrection. And thus it might have appeared, 1. That Faith in the Righteousness of our God and Saviour Jesus Christ justifies a Sinner, *i. e.* makes him just, only by the revealed Righteousness which it believes, and which becomes ours only by becoming our Faith, as it is by Faith alone that the divine Testimony concerning it can be received. And at the same Time it is manifest from what is said, how the Justice of God as well as his

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Grace and Mercy are displayed in this Justification by it. And again, it might be made appear, 2. That he who is made just by the revealed Righteousness becoming his Faith, must yet be justified, *i. e.* declared and manifested just in that same revealed Righteousness, by that same Faith doing well in believing and working by Love, to the believed Righteousness, and so conforming him to it, especially in the Love to one another for the sake of that Truth dwelling in us, which the Lord requires in his new Commandment. *By this we know that we have passed from death unto life.* And this will evidence our being in Christ, having his Righteousness, in the Day of Judgment, when this shall distinguish us from those who *shall have judgment without mercy*, to be judged with Mercy; being by this Evidence found having the Righteousness that Mercy provided for declaring the divine Justice in justifying Sinners. And this is Mercy with Judgment, rejoicing against Judgment without Mercy. So then Faith makes us righteous, not working, but believing the revealed Righteousness that is imputed without Works. But Faith proves and manifests us righteous with that Righteousness, working these good Works that are its proper Fruits and Effects. And this, that is as far from any metaphysical Subtilty or scholastic Distinction as the Scripture is, reconciles the several Passages of Scripture about this Doctrine.

It is not so easy to understand how the Gospel offers Pardon of Sin to all who have a true Faith: For is there any more in the Offer of the Gospel, than its setting forth a Truth to be believed, testifying of an amiable Object to be loved, and of good Things to come to be joyfully hoped for? What then is the Meaning of this Offer of the Pardon of Sin to him that hath a true Faith? Is the Offer of Pardon made to no Sinner but him that hath already a true Faith? Or is it the Offer of a Paction to any Sinner, whereby the Pardon of his Sin shall be due to him from God, providing that he on his Part shall get a true Faith toward God, whatever that Faith be?

be? For though it must be true according to the Paction, and distinguished from Counterfeits by ascribing to God the Glory of his Grace shewed in this same Paction, and by being a Principle of future Obedience to God; yet it must not, it cannot in the Nature of the Thing, be the Belief of this, That God is well pleased in his beloved Son, by whose Death he hath reconciled Sinners, his Enemies, unto him. This same Offer of the Gospel has also been often set forth under the Notion of an Act of Indemnity, including all Sinners that accept of it by a true Faith and sincere Repentance: For this true Faith includes that Repentance, as being the Principle of future Obedience; and so it intitles Sinners to the Benefit of the Indemnity. But now this whole Matter may be conceived thus. The Gospel, abating the Rigour of the Law, that excluded every one from God's Favour, who sinned in one Point, promisseth his Favour to Sinners, not having a perfect Righteousness, but having a true Faith, and so doing all that the Gospel requires to make his Favour and the Pardon of Sin due to him by this gracious Promise. The Gospel therefore being a Promise of God's Favour, or of the Pardon of Sin, to sincere Faith; it is inquired, What doth this Faith, that the Promise of Pardon and Justification should be made to it? And, upon Inquiry, it is found to do this: It ascribes to God the Glory of his Grace manifested in the Promise made to it, and it is productive of Holiness, and of Obedience to all the Laws of the Gospel; and therefore the Gospel makes the Pardon of Sin and Justification due to it. But from whence came all this? Have we it from the Gospel of Jesus Christ? Comes it of Faith in the Blood of the Son of God shed for the Remission of Sins? Or doth it not rather proceed wholly from our own strong Inclination to working, in opposition to believing on him that justifieth the Ungodly, imputing Righteousness to him without Works? Surely it was never learned from the Scriptures; but must be the Fruit of our own Reasonings perverting the Gospel
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of Christ, in favour of that Antichristian Inclination to establish our own Righteousness. For, according to the Scripture, *He that believeth, hath eternal life*, because he hath the Son of God, in whom that Life is; both it and the Title to it being wholly in him, raised from the Dead for the Justification of Sinners: *And he that believeth not, hath not life*, because he hath not him in whom that Life is; not having in himself the Testimony of God concerning his Son raised from the Dead.

Rem. VIII. When it is said, that the Gospel offers Pardon to them that have a true Faith, “because by it “we ascribe to God the Glory due to him, on account “of the Manifestation of his Mercy and Grace toward “Sinners;” it may be considered what this Mercy and Grace is that is glorified by this Faith, and if it be the same that *delivered the Son of God to Death for our offences, and raised him again for our justification*. For the true Grace of God is manifested toward Sinners, in sending the Son of God the Propitiation for the Sins of all Sorts of Sinners in the World, without Difference, whom the Father gave unto him to be *redeemed from among men, and out of every kindred, tongue, and people, and nation; having mercy on whom he would have mercy, and shewing compassion to whom he would shew compassion*. God commends his love towards sinners, by Christ’s dying for them, while yet sinners, ungodly, without strength, and enemies to God: *For herein is love; not that we loved God, but that he loved us, and sent his Son the propitiation for our sins*. And this is the true Grace of God that justifieth freely, through the Redemption that is in Christ the Propitiation, the Ungodly not working, but believing; and maketh the cursed Sinner blessed, by imputing to him, without Works, the revealed Righteousness that he believeth. And this is God’s rich Mercy that raises us up with Christ from under his Wrath abiding on us, through Trespasses and Sins wherein we walked; and makes us alive with him to live the Life that

that lies in God's Favour, through Faith that is of his Operation, who raised Christ from the Dead; and that is given us in the behalf of Christ, by that same Grace that gave him to redeem us. There is no true Faith but that whereby we stand in this true Grace of God: And Justification and Salvation of Sinners is by this Faith in the Blood of the Son of God, this Faith in his Righteousness, that it might be by the Grace that gave the Son of God to work that Righteousness for them, and shed his Blood for the Remission of their Sins. And the Faith that gives God the Glory of this Grace, gives him at the same time the Glory of his Justice, punishing Sin, and rewarding perfect Righteousness.

But all who know the Grace of God in Truth, will easily perceive, that a Grace offering or promising Pardon and Justification to Sincerity without Perfection, is not this true Grace of God; that the Faith which glorifies that Grace, is not true Faith in the Righteousness of our God and Saviour Jesus Christ; and that the God who is glorified on the account of that false Grace, by that false Faith, must be some false God.

For the true God, in opposition to every false one that Men imagine to themselves, is *the just God and the Saviour*; the *jealous God*, shewing his Wrath against all Ungodliness in the Manifestation of his Love to Sinners; the *righteous Father*, whom the World knows not; the *one God*, that causes Righteousness and Salvation spring up together; that cometh and saveth us with Vengeance and with Recompence, wounding and healing, killing and making alive; the one God, who condemns Sinners, in their own Consciences, by every Transgression of his Law; and acquits them there by the Blood of Christ, giving them the Answer of a good Conscience toward him by his Resurrection; the one God both of *Jews* and *Gentiles*, whom he justifies by the Faith of a perfect Righteousness, establishing his Law that condemned both. Thus the Apostle *James* says, we do well, believing *that God is one*, executing Judgment on every Transgression

Transgression of his perfect Law, and shewing the Mercy in saving Transgressors, that is imitated in our doing Mercy to the Naked, and Destitute of daily Food; *the one lawgiver, who is able to save and to destroy.* Faith believes this one God and Lawgiver, requiring Love to him with all the Heart, Soul, and Strength, and our Neighbour as ourselves, both saving and destroying according to that; in opposition to any other God, promising his Favour to Sincerity, without the Perfection of his Law; and justifying a Sinner, not having a perfect Righteousness, but having a true Faith.

Faith hears the true God; and gives Credit to him, who cannot lye, testifying of his beloved Son raised from the Dead, that he is well pleased in him, whom he hath *made sin for us, that we might be made the righteousness of God in him.* And this Faith confessed with the Mouth is unfeigned, when the Heart doth not contradict the Confession of the Mouth, by saying any thing inconsistent with the Truth confessed; as, that God is not reconciled by the Death of his Son, but his Wrath is yet to be turned away from us, and his Favour obtained by our having a true Faith; or that the Remission of Sins is not already granted to the Blood of the Son of God in his Resurrection, nor eternal Life given therein, as the Reward of his Obedience to the Death; but that it is yet to be granted to the Sincerity of our Faith, and that this Sincerity must give us a Title to it. Yet Sincerity thus placed, is most falsely so called: For there is no godly Sincerity in the Heart of Man, but what comes of this Truth, believed there as it is confessed with the Mouth, That God is well pleased in his beloved Son. And there is nothing wherein the Heart of Man appears more deceitful, than in the Ground of its Trust for the Favour of God; for Acceptance with him, and for eternal Life.

It is hard to conceive, how the Pardon of Sin or Justification offered to them that have a true Faith, agrees with what is said, p. 18. of Justification or Pardon of

Sin being merited by Christ's Obedience to the Death; and of our receiving Justification by means of his Resurrection, and of the Merits of Christ procuring all the Blessings of the new Covenant, and of our ascribing our Justification to the Righteousness of Jesus Christ, as the only meritorious Cause of it; unless we were to take all these Terms in a quite different Sense from all that we can learn from the Scripture, of the Effect of Christ's Death, and Resurrection, and Righteousness.

As to *meriting* and *meritorious Cause*, the Scripture does not trouble us with these Terms of the Schools, that have admitted of various Senses. But, according to the Offer of Justification to them that have a true Faith, there must be some Sense of Merit, in the having of this true Faith; and Pardon or Justification should rather be ascribed to this Sincerity of Faith, than to Christ's Obedience to the Death, or to his Resurrection, or to his Righteousness. For in this Case it cannot be his Obedience to the Death that is imputed to the Believer of it for Righteousness, but his having true Faith: It is not Christ's Righteousness that is imputed without Works to the Believer in forgiving his Sin, and justifying him, but the Sincerity of his Belief of the Promise of Pardon to him that hath a true Faith. This is all the new Covenant: And all the Room that is left to the Obedience of the Son of God to the Death, or his Righteousness, or call it his Merit, in this new Covenant, is, to procure the Offer of Pardon, and all the Blessings following on it, to him that hath a true Faith productive of sincere Obedience. Peace with God in the Conscience of him that is justified by this Faith, must be the Effect of his Consciousness of having it true; and not of his being persuaded in his Conscience, that God is reconciled by the Death of his Son. The Answer of such a Believer's Conscience toward God, is not through Christ's Resurrection, but through the Sincerity of his own Faith.

When it is said, that this Faith, "having a necessary
 " Regard to the Merits of Christ, excludes all Boasting,
 " and

and will prevent our looking on any other good Dispositions that are the Effects of it, as having any thing that can in the way of Merit intitle us to the Favour of God; it cannot appear, that it excludes Boasting in its own self; and it appears not to prevent our looking on itself, the Cause of these other good Dispositions, as having something in it that can intitle us to the Favour of God, that is offered and promised to it. But the Faith that is in Christ Jesus, has his Righteousness, and that alone, to intitle us to God's Favour; and in that alone it boasts.

If it should be said, That *Abraham's* Faith was imputed to him for Righteousness, because of its Firmness and Strength giving Glory to God, wherein it excelled as a Pattern of believing; this would be to deny, that the same Thing was imputed for Righteousness to *Abraham* believing, that is also imputed to us believing; and this would be saying, that we cannot be justified by a weak and infirm Faith.

Rem. IX. And so much for the first Reason, why Justification is offered to him that hath a true Faith. The second is, Because this Faith will be a Principle of Holiness, and of Obedience to the Laws of the Gospel; *p. 17. 18. 19.*

That Faith in the Blood of the Son of God, shed for Remission of Sins, or in the Righteousness of our God and Saviour Jesus Christ, is the only Principle of Holiness and Obedience to God, is very manifest from the whole New Testament. But whereas it is said, The Gospel, in distinction from the Law as delivered by *Moses*, is admirably calculated both for purifying our Natures, and for acquitting us from the Condemnation our Sins deserve, and that it makes sufficient Provision for correcting the Depravity of human Nature; it must be observed, that this Purification of our Natures is very far from holding Pace with our Acquittal from Condemnation: For *there is no condemnation to them*

that are in Christ. But *James*, who speaks of the Justification that is by Faith working with our Works, says of them that are in Christ, *In many things we offend all.* We are freed of all Condemnation by Faith, but not yet of all the Impurity of our Natures, no not as long as we walk by Faith. And therefore it must have something else to acquit us of Condemnation, besides its being the Principle of Holiness.

Speaking of Faith justifying as the Principle of Holiness, we would need to say, how it is such a Principle, and what this Holiness is that proceeds from it. For if it believe that God is reconciled by the Death of his Son, it can never lead us about to establish our own Righteousness, by any Holiness or Obedience of ours, nor can it let us think of itself intitling us to the Favour of God, as it is the Principle of Holiness. But a Faith respecting only Promises made to Duties required of us, as under the Old Testament, so under the New; and from its Sense of the Duty, and Prospect of the Happiness promised to that Duty, making us obedient, manifestly sets us on to obey; according to that, *The man that doth these things, shall live in them.* And so it would justify us, as being that Principle whereby we are of the Works of the Law; and as many as are led by it, are walking after the Flesh, and not after the Spirit.

On the other hand, Faith in the Righteousness of the Son of God, or his Obedience to the Death rewarded in his Resurrection, as alone intitling guilty condemned Sinners to a Share with him in that most glorious Reward of that most perfect and divine Righteousness wrought for them, operates in the Heart of him that believes, by Love to that Righteousness, and to that Reward of it; turning him to that Righteousness, as the only Ground of his Hope, and to that Reward of it, as all his Salvation and Desire. And in this Change of Mind lies that Repentance, which is, turning to God, well pleased in his beloved Son, from going about any way to establish our own Righteousness, and likewise
from

from studying to fulfil the Lusts of this World, wherein we preferred the Enjoyments of this Life to the Favour of God, and to the eternal Life that is in Christ Jesus. This is that Repentance to which the *Jews* were called from their Self-righteousness, and Love of the Things of this World, which led them to crucify their Messiah. And this is the same that was testified, both to them and the *Greeks*. And this is that same Change of Mind professed by *Paul*, who while he was self-righteous, was covetous, *Phil.* iii. 7.—11. However Men may be reformed, there is no Repentance toward *the just God and the Saviour* without this : Nor is there any other Repentance that has any Connection with Faith toward the Lord Jesus Christ. And no Works but the good Works of the Gospel, are the Works meet for Repentance ; as in them only the Love of God, sending his Son the Propitiation for our Sins, is expressed and imitated ; and as in them we deny ourselves to this Life, for the Life that is the Reward of his Righteousness. The Remission or blotting out of our Sins, is connected with this Repentance ; as it is impossible for a Sinner to find his Conscience purged of his Sins by the Blood of Jesus, and himself happy in the Sense of his Reconciliation with God by that, while he is going about to establish his own Righteousness, and (in a necessary Connection with that) is preferring the Happiness of this Life to the Happiness that lies in the Sense of God's Favour. And therefore these two great Benefits we have by Jesus Christ, are connected in the Grant or Gift of them from him, as well as in the Promise.

Again, Faith in the Righteousness of Jesus Christ, finished in his Death and rewarded in his Resurrection, worketh by Love to that perfect Obedience he gave to the Law, wherewith God has manifested himself well pleased, in raising him from the Dead for the Justification of Sinners. Faith beholding the Revelation of God's Wrath from Heaven in the Death of the Son of God, against all Ungodliness and Unrighteousness of Men, or
every

every Transgression of the divine Law, worketh by Love to this Revelation; and so it creates a high Respect and Esteem to that perfect Law, from the Curse whereof the Blood of the Son of God redeems us, and by the Obedience of which he hath procured the Favour of God and eternal Life to us Sinners. Faith in the Righteousness of Jesus Christ, proceeds upon the Conviction of our being condemned and cursed for every Transgression of the perfect Law, that is summed up in Love to God with all the Heart, Soul, and Mind, and Love to our Neighbour as ourselves. It goes upon the Conviction of our having forfeited the Favour of God, by every Shortcoming of the Perfection required, and of our being destitute of all Title to the Life due to Obedience, as having sinned, and come short of the Glory of God. And when it beholds the sovereign Grace of God and his rich Mercy making our Freedom from the Curse to be through Christ's being made a Curse for us, and our only Title to Life to be in his perfect Obedience for us; it begets such a Regard in our Consciences to the Law fulfilled by the Son of God, that, looking into that perfect Law of Liberty, and continuing so to do, we always find ourselves Transgressors, by every Shortcoming of its Perfection, with this Aggravation, that it is a Disconformity to that Obedience of Jesus Christ, by which alone we could have any Title to Life; and that his Blood behaved to be shed for the Remission of it. And thus Faith, daily asking the Remission of Sins through the Blood of the Son of God, is a Principle of Regard to every Commandment of God, and to the Perfection of Obedience: For upon every Shortcoming of Perfection, he that believes must be perfected in his Conscience by Christ's Sacrifice, in all his Approaches to God; there being no drawing near to him, without the Heart sprinkled from an evil Conscience. And without this Perfection, as pertaining to the Conscience, there is no Holiness; nor is there any Obedience pleasing to God without it. But as to Laws of the Gospel not requiring Perfection, there are no such

Laws.

Laws. Or if the Law of God were standing in the Gospel, not commanding Perfection of Obedience to every Word of God, but, in the Place of that, only what might be called sincere Endeavours; we could not in that Case find ourselves Sinners, nor needing any Pardon of Sin, but in as far as we could find ourselves void of all well-meaning Endeavour: *For where no law is, there is no transgression.*

Faith in the Righteousness of our God and Saviour Jesus Christ, is the Principle of Holiness and Obedience as it works by Love to that Truth believed: For we are sanctified by that same very Truth, operating upon our Hearts according to the Measure of the Belief of it; and our Holiness lies in the Love of that Truth. This is the Charity that loves God, manifested in this Truth, well pleased in his beloved Son; that loves all them that are of the Truth, for the sake of the Truth dwelling in them; and that is benevolent to all Men, because *God will have all men to be saved, and to come to the knowledge of the truth.* This Charity, that rejoiceth not in Unrighteousness, but rejoiceth with the Truth, testifying the Righteousness of our God and Saviour Jesus Christ, is, in the very least Degree of it, the Beginning of that Holiness of the Truth, which grows up, from the Truth believed in the Heart, unto the Perfection that it will have, when we shall no more believe, but shall see the Son of God as he is. And that Perfection of Holiness will be the Perfection of this Charity or Love; for we are *chosen in Christ, that we should be holy, and without blame, before him in love:* Even as the Perfection of the Joy of Charity will be the Perfection of Happiness, *joying in God through Jesus Christ, by whom we have received the atonement.* Paul calls this Charity, proceeding out of a *pure heart, and of a good conscience, and of faith unfeigned, the end of the commandment.*

This Charity appears especially in the Works of Love to them that are of the Truth or of Faith, and are so distinguished

distinguished from the World, who hate this Truth, and are of the Works of the Law. The Purification of our Hearts by Faith comes to this: And from Faith working by this Love, Christians are denominated *Saints*. So Peter says, *Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, love one another with a pure heart fervently.* The Work and Labour of this Love, shewed toward Christ's Name in ministering to the Saints, is Obedience to the Lord's new Commandment; and our Conformity to his Obedience lies chiefly in the self-denying Works of this Love to one another, *even as, saith he, I have loved you.* The good Works of the Gospel are the Works of Love, *doing good to all men, especially unto them who are of the household of faith.* And of these Works it is most evident that James speaks, with respect to our Justification in the Judgment, by what he says of pure and undefiled Religion; and—*If a brother or sister be naked, and destitute of daily food;—and, He shall have judgment without mercy, that hath done no mercy.* By the love of the brethren, not in word and in tongue, but in work and truth, John would have Believers know, that they have eternal Life in Jesus Christ the Righteous, the Son of God, the Propitiation for our Sins, whose Blood cleanseth us from all Sin: And by this Love, he says, we shall have *boldness in the day of judgment.* But from our Lord's own Account of the Judgment, with respect to the Professors of the Gospel, it appears most manifest, that it will go upon the Works of this Love, *Matth. xxv. 31.—46.* Now, is it the Zeal of these good Works that prompts Men to labour in confounding our Justification by them in the Judgment, with the Justification of the Ungodly, by his Faith imputed to him without Works? Is their true Faith, which they would set up in the Justification of a Sinner against the Imputation of Christ's Righteousness to him; is it the Principle of these good Works? I trow not!

If by the Laws of the Gospel be meant the Ordinances

nances of Worship, with the Rites and Usages pertaining to the Confession of the Faith and Practice of the new Commandment, which the Apostles delivered to the first Christians, *teaching them to observe all things whatsoever the Lord commanded them*; we see, that Faith was from the Beginning the Principle of Obedience to these. And the Truth, That God is *well pleased in his beloved Son, delivered for our offences, and raised again for our justification*, is so signified in these, and so professed in the Observation of them, that they must be greatly abused and profaned, if they be done from any other Principle than Faith in the Righteousness of our God and Saviour Jesus Christ. Therefore they who received not the Love of the Truth, but have gone about, under the Christian Name, to establish their own Righteousness, have not been satisfied in them, but have changed the Laws and Ordinances, adding to them without Measure, and taking from them; following Tradition; through which the Commandments of God are made void, and so have laboured to make themselves righteous, as did the *Jews*. But all the Obedience to the Laws of the Gospel that proceeds from Faith, respects the Authority of **JEHOVAH** *our righteousness*.

Rem. X. p. 20. Justification in the Sight of God, is made to depend necessarily on the Validity of Defences made against a twofold Accusation. The Defence against the first, *viz.* Our having sinned, is, the Truth of our Belief in Christ, intitling us to the Pardon or Indemnity promised through his Merits to all who believe in him. And so we are justified from this Accusation, by the Sincerity of our Faith in him, whatever that Faith be, or however it respect him, only if it look on the Promise of Pardon to him that hath a true Faith, as coming to us some way through his Merits. The Defence against the second Accusation, *viz.* That our Faith is false and hypocritical, is, our Works justifying the

Sincerity of our Faith. Now, whatever these Works be, yet surely they cannot be hypocritical Works, like those of the Pharisees : And therefore it must be sincere Obedience that justifies the Sincerity of Faith. And thus the Defence against both Accusations is nothing else but Sincerity ; and o that alone justifies us. But whereas true Faith acquits us from Condemnation for having sinned, and Works again clear us from the Charge of Insincerity of Faith, we are still as liable to a third Accusation, *viz.* That our Works are hypocritical : And what shall be the Defence against this Accusation ? what shall justify us from this particular Charge ? and what shall justify the Sincerity of our Works, upon which stands the Sincerity of our Faith acquitting us from Condemnation ?

But there is no Law giving Life to Sincerity without Perfection. Nor is there any Commandment by which we could live, but the Commandment which the Son of God received from his Father, to lay down his Life for us, and take it again. And this is the Law of Faith : For according to this we live ; not through what we do, but only through what we believe he did for Sinners, according to that Commandment of sovereign Grace and Justice.

The Sum of all is, Neither the Sincerity of Faith, nor of its Works, justifies us Sinners, or makes us just in the Sight of God ; but only the Righteousness of the Son of God imputed to us ; not working, but believing it sufficient to justify us, as is demonstrated to us in his Resurrection from the Dead.

And neither our unfeigned Belief without its Works, nor these Works without Faith working with them, can justify us, or manifest us just ; but Faith, working by Love to what is believed, with Works of Love to that, with Works wherein the Mercy that makes us just, is imitated, manifests us to be in Christ, having his Righteousness, and so just. Works do not manifest us just, as proving the Sincerity of Faith making us just ; but Faith, doing

doing well in believing the one God of Judgment and of Mercy, and shewing itself in Works of Love to his Righteousness of Faith, in good Works bearing upon them the Likeness of his Mercy bestowing that Righteousness upon us, who had none, proves and manifests us to have that perfect Righteousness, and so to be just. By this Faith, thus working with our Works, we come to have his Spirit witnessing with our Spirits, that we are his Children, Heirs, and joint Heirs with Christ. And in the Day when the Secrets of Mens Hearts will be judged according to the Gospel, we shall by this be found in Christ having his Righteousness, and so have Judgment with Mercy in that Day.

A P P E N D I X.

TWO Objections are made to the foregoing Remarks,
 1. The Scheme set forth in them is *Antinomian*,
 and agreeable to the Doctrine of *the Marrow of modern*
Divinity. 2. An uncharitable Spirit toward those who
 differ on this Question, breathes in the Remarks.

It is not easy to perceive where the Charge of *Anti-*
nomianism can fix on the Scheme set forth in the Re-
 marks; unless we suppose that Charge pointed against it,
 as far as it agrees with the public Standards of the esta-
 blished Church, by which the *Marrow* was condemned.
 But then farewell Sincerity, if such a Charge comes a-
 gainst these Standards from them who live by their Sub-
 scription to the Doctrine contained in them, as the Con-
 fession of their Faith. At least it will not be easy to
 bear them any more Boasting as they do in Sincerity a-
 gainst the revealed imputed Righteousness of the Gospel:
 For would it not move Indignation to see Men holding
 their Station in the World, and all their Privileges, by the
 grossest Insincerity; yet contending for Sincerity as the
 Term of Acceptance with God?

The subscribed Confession of Faith says, “ Those
 “ whom God effectually calleth, he also freely justifieth:
 “ Not by infusing Righteousness into them, but by par-
 “ doning their Sins, and by accounting and accepting
 “ their Persons as righteous: Not for any thing wrought
 “ in them or done by them, but for Christ’s sake alone:
 “ Not by imputing Faith itself, the Act of believing,
 “ or any other evangelical Obedience to them, as their
 “ Righteousness: but by imputing the Obedience and
 “ Satisfaction of Christ unto them; they receiving and
 “ resting on him and his Righteousness by Faith; which
 “ Faith they have not of themselves, it is the Gift of
 “ God.” Agreeably to this faith the Larger Catechism,
 “ Quest. *How doth Faith justify a Sinner in the Sight of*
 “ *God?* Ans. Faith justifies a Sinner in the Sight of
 “ God, not because of those other Graces which do al-
 “ ways accompany it, or of good Works, that are the
 “ Fruits

“ Fruits of it; nor as if the Grace of Faith, or any Act
 “ thereof, were imputed to him for his Justification;
 “ but only as it is an Instrument by which he receiveth
 “ and applieth Christ and his Righteousness.”

Though the Remarks use not this same Style in declaring how a Sinner is justified by Faith; yet it is manifest the same very Doctrine is meant to be set forth in them, as being too evidently opposed in that Scheme on which the Remarks were made. And it is impossible to lay the Charge of *Antinomianism* against any thing said in the Remarks, but in as far as they can be conceived to agree with and to support this Doctrine of the Shorter Catechism, which must be supposed to express the Faith of all the Members of the Church of *Scotland*, from the least to the greatest, about Justification. “ *Quest. What*
 “ *is Justification?* *Ans.* Justification is an Act of God’s
 “ free Grace, wherein he pardoneth all our Sins, and
 “ accepteth us as righteous in his Sight, only for the
 “ Righteousness of Christ imputed to us, and received
 “ by Faith alone.”

Let any Man but set aside what is agreeable to this in the Remarks, in opposition to the Scheme remarked upon, and he will easily see how much more the Law of God is established by the Remarks, than it is by the Scheme against which they are made: For that Scheme too manifestly makes void the perfect Law, and so is truly *Antinomian*.

Little did the twelve Brethren, defending the *Marrow* on the one hand, and the old orthodox Clergy on the other, condemning some truly *Antinomian* Tenets vented in that Book, imagine that they were but giving Occasion to many that wanted Occasion, to reproach the preaching of Christ’s imputed Righteousness with *Antinomianism*. These Enemies of the great distinguishing Truth of the Gospel, rejoiced in the Condemnation of the *Marrow*, as an excellent Handle given them against the Gospel itself, and a notable Screen to their Infidelity. And so we see, to this Day, they have this Reflection ready to throw out against the Truth, even when set forth in opposition to their own *Antinomianism* destroying

destroying the Law, That it is the condemned Doctrine of the *Marrow*. These Ministers of the Gospel, it seems, must not be thought to oppose the Truth, but *Antinomianism*! And *Antinomianism* with them is God's Righteousness of Faith, revealed without the Law, and imputed to him that believeth without Works—the Righteousness of Jesus Christ. Therefore this Objection from them can be no other than that same made to the Apostle, *Do we then make void the law through faith?*

The second Objection is, a Charge against the Writer of the Remarks, who was in the first pointed out as an *Antinomian* Heretic; while it is impossible to find in the Remarks any of the *Antinomian* Tenets condemned in the *Marrow of modern Divinity*. And now the Charity that thinketh this Evil of him, by the Scheme of Justification which he sets forth, again observes, and finds Fault with his Disposition and Temper toward those who differ from him, as uncharitable, *i. e.* unchristian: For certainly, if he have not Charity, he is not a Christian.

Upon a Review of the Remarks it would appear, that he looks on his own Scheme as true, and must therefore consider the opposite as false. And if he err in this, Charity would labour to undeceive him.

He not only thinks strongly that his Scheme is true, but seems pretty confident he is setting forth God's Truth revealed in the Scriptures concerning the Matter of the greatest Importance to Men; no less than their eternal Salvation or Damnation depending upon it. And, not holding it as a Matter of doubtful Disputation, but as the Truth by the Knowledge of which God will have all men to be saved; he must, in consequence of this, look on the opposite Scheme as a very great Perversion of the Gospel, as far as it would pretend to be formed upon the Scriptures; even as the Apostles looked on the Doctrine of those pretended Christian Teachers, the *Judaizers*. But if the Scheme remarked upon be the very Truth of God in the Scriptures, from which it pretends to be taken; then certainly the Author of the Remarks must

must be charged with Opposition, and even Disaffection to God's Truth concerning the Term of Mens Acceptance with him. And this would be a much greater Evil than his not thinking so well of any particular Man as he imagines he deserves.

The Remarker seems much persuaded, his Scheme of Justification contains the Truth wherewith Charity rejoiceth, and for the sake of which Christians love one another: And therefore he cannot, if he have this Charity, rejoice in the opposite Scheme, nor in them who maintain it. His Charity to them cannot work in the Way of Complacence, but only Benevolence, setting forth the Truth to them the best Way he can, with Meekness instructing them that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themselves out of the Snare of the Devil. And this is what indeed appears to be some way aimed at in the Remarks.

If this be uncharitable, to think of them that oppose themselves to the Truth, as needing such Repentance, and as being in the Snare of the Devil; what then shall they think of themselves, when they come to know that it is God's saving Truth that they have been opposing? When they come to the Acknowledgment of the Truth, and awake out of the Snare, they will then see, that they have been conducted in their Opposition, by that Arch-disputer, and Adversary to the Truth, the Devil. But till that be, must the Believers of the Truth be the more diffident of it, and think the more favourably of the Opposition to it, that such fine Men as they are oppose themselves to it?

Christians love one another for the Truth's sake, for which the World hates them. But we have been much dunned with a great Noise and Cry for Charity, especially by those who have been most remarkably opposing the Truth wherewith Charity rejoiceth. And if the Truth be taken from us, how then shall we love for the Truth's sake? The Charity that is so loudly called for,

in this Case, must be Love without Faith, yea and Love to the World hating the Truth. Accordingly we see in Fact, that it appears in the most zealous Professors of it, and Contenders for it, to think better of all Men, whether called *Christians* or *Heathens*, or otherwise, than of those who would contend earnestly for the Faith once delivered to the Saints, toward whom it has a most malignant Aspect.

But as this Charity, which is of the World, rejoiceth not in the Truth, nor in them that are of it; so it may be charged with great Insincerity, as maintained by them whose Confession of Faith this is: “ Others not elected, “ although they may be called by the Ministry of the “ Word, and may have some common Operations of “ the Spirit, yet they never truly come to Christ, and “ therefore cannot be saved; much less can Men not “ professing the Christian Religion, be saved in any other Way whatsoever, be they never so diligent to “ frame their Lives according to the Light of Nature, “ and the Law of that Religion which they do profess. “ And to assert and maintain that they may, is very pernicious; and to be detested.”

The Christians of the first Ages looked on all Men not acknowledging the saving Truth, as under the Curse of God and the Dominion of the Devil, even as the New Testament represents them. And the Truth they confidently professed, shewed Men to themselves in so odious a Light, that they were universally abhorred for it, and are recorded in History as subjected to most exquisite Tortures, and doomed to Executions singularly cruel, *for their Hate and Enmity to human Kind*. And for this their Uncharitableness, as it would now be called, they were then thought of as justly deserving the most exemplary Death. As the same Truth is set forth in the Remarks making still the same Account of Mankind, it is not to be wondered at if the same old Objection still appear standing in the Minds of Men against it.

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Scheme of justification
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